ZIONS HERALD

New England Methodist Monthly

ONCENTRE

FEBRUARY 1958

FREEDOM OF ASSOCIATION

Recently there have been attempts by state and city governments to eliminate or suppress the activity of certain voluntary associations which are working to bring about peaceful social change through processes supported by the United States Constitution and the laws of the Nation. These attempts against voluntary associations have occurred particularly in connection with the desegregation of the public schools. Such attempts are a menace to the fundamental human rights of freedom of peaceable assembly and association and freedom of speech guaranteed by the Constitution.

In the Christian view, man is a creature of infinite worth in the sight of God, endowed with God-given rights. All men, and Christians in particular, are responsible to God and to their fellowmen for the defense of these rights. Among these rights are freedom of peaceable association and assembly and freedom of speech. From the Christian point of view, neither the state nor any group of men within the state can presume to grant or deny these fundamental rights.

The Constitution of the United States guarantees to all persons certain inalienable rights. For example, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of people peaceably to assemble. . . ." The Constitution prohibits the several states from making or enforcing any law which abridges or denies these rights.

Several states and localities are pressing this attack on voluntary associations by passing laws and using the courts to force them to reveal their membership lists. Freedom of association and freedom of speech imply a right to privacy and often depend upon it, no matter whether the given voluntary association is fraternal, civic, economic or religious in purpose and character. Subject to legal processes in harmony with the guarantees of the Constitution, anonymity of membership is necessary for the exercise of these fundamental human rights.

The violation of privacy and of anonymity of membership limits or suppresses the activities of voluntary associations. Moreover, it has subjected their individual members to such reprisals as loss of employment, social ostracism, and economic boycott.

The National Council of Churches urges upon the churches and churchmen that they recognize the gravity of the threat to all associations and to all liberties when the freedom of any legitimate voluntary association is assailed. The freedom of one is the freedom of all. The effort of any unit of government to eliminate or suppress a voluntary association whose purpose and activity are directed to the protection of rights guaranteed by the Constitution is a clear and present danger to the existence of the Nation as a united free and democratic society. The General Assembly therefore urges the communions constituent to the National Council, the General Board and other units of the National Council, and all Christians and other citizens to use all appropriate means at their disposal to prevent or to counteract such attacks upon our liberties.

Statement Adopted by the General Assembly
NATIONAL COUNCIL OF CHURCHES
St. Louis, December 5, 1957

ZIONS HERALD

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In a Sentence ... 1
Editorials ... 2
From Our Readers ... 4
Methodist Calendar ... 4
World News ... 5
Methodism ... 7
Unity in Massachusetts, A Survey Report ... 10
Prayer Life in Maine ... 12
by Gertrude G. Harris
The Ethics of Outer Space ... 13
by Walter G. Muelder
The National Council of Churches of Christ ... 14
by Maureen E. Mills
Common Sense about War and Peace ... 18
by Norman Cousins
Warren Hall and Ministers' Families ... 20
by Warren C. Carberg
The Living Word ... 21
by Luther D. Weigle
American Methodism ... 22
by Alan Walker
New England Students attend Quadrennial Conference ... 24
Working Mothers and Delinquency ... 26
Area Churches ... 28
From the Cabinet ... 29
by J. Kenneth Pearson
Youth ... 30
Television and Radio ... 31
Dilemma and Diplomacy ... 32
by William J. Cook
Smokestacks and Steeples ... 33
by Clair M. Cook
Along the Asbury Trail ... 34
by John Rex Shepler
Yankee Methodist Family, Lois Grant Palches ... 35
The Higher Call ... 37
Calendar Clippings ... 38
Bookcase ... 39
Bible Clue Puzzle ... 40

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In a Sentence

•

"Our concept or application of freedom is put to the test when we accede it to those with whom we do not agree."
—DR. PAUL BRUTON
U. of Penna. Law School

•

"Every morning while I was in Seoul I was awakened at four o'clock by the tolling of Church bells calling members to prayer."
—BISHOP J. WASKOM PICKETT

•

"It would be cruel and dishonest to encourage the false hope that the Catholic Church might be ready, after pressure and persuasion, to compromise on its fundamental teaching authority and worship."
CYRIL C. COWDEROY
—Roman Catholic Bishop

•

"The servant image, I have no hesitation in saying, is the essential image of the Christian religion."
—DR. JOHN A. MACKAY, *Chairman of the International Missionary Council*

•

"We are convinced that only religion can provide man with a saneness of mind, a critical judgment, and a resource for genuine give and take that will enable him to cope with the tremendous potentialities that have arisen within the atomic age."
—DR. JERALD C. BRAUER, *Dean of the Federated Theological Faculty, University of Chicago*

•

"The responsibilities of brotherhood stretch around the world; and wherever men dwell, their needs and their successes are for all to share."
—DWIGHT D. EISENHOWER

•

"We hope that the abuse of separation of Church and State and academic freedom meet their Waterloo as a result of Sputnik."
—JAMES FRANCIS CARDINAL MCINTYRE, *Roman Catholic Archbishop of Los Angeles*

On the Cover

Tommy Cooper wonders if anyone has time to care about him. Feeling alone and unloved, Tommy decides to run away from home.

(Photo courtesy Television, Radio and Film Commission)

Editorials

The New Missionary

The person going into the world today to bring men and God together through Christianity is new enough to wear a new name. The old and misguided concepts of "the missionary" no longer apply to the new witness for the Christ-of-the-world.

Christianity is applicable to all of life through the culture of the people who seek to understand it in a search for better and more expressive living. The culture will be modified as the Way of Life is understood and accepted, but it cannot be effectively presented to any people in terms of a strange culture without arousing a blocking antagonism. The new missionary knows this.

The new missionary knows that his greatest value to the Cause for which he is giving his life may not be in preaching or conducting religious services. His greatest value may be in living his life of faith while he is working productively in areas of agriculture, engineering, medicine and education.

The new missionary knows that he needs to share himself as well as his Christ and his work. He gives aid, but he also gives a Christian life lived.

The new missionary never thinks of Western Christianity as the only way to God, and at times he may even have to forget his own nationalism in order to understand this more fully.

The new missionary breaks the barriers of nationalized Christianity, repudiates "spiritual imperialism," and tries to become the real "world citizen" of his generation.

He carries a large part of the burden for the new world unity and his new view of Christianity is ripping some strong theological seams as well as crumbling sturdy denominational walls.

The new missionary lives a new Christianity in a strange land where he gives all so that he is not long a stranger.

He ties his work to others so that when he leaves Christ will stay and he will take nothing.

Obscene Literature and Censorship

The growing urge in all decent people to curtail the printing and distribution of obscene literature may be the tool which is needed by persons and institutions determined to have censorship.

There is the possibility that legislation aimed at obscene literature may be applied to other literature which is not obscene, but which is objectionable to the best interests of those concerned with special purposes in the areas of politics, business, education, and religion.

Surely in any area where centralized power depends upon local control over essential freedoms the obscene literature issue, at the present time, offers the way to wider censorship. This way is sure to be encouraged to the fullest extent by enlisting the support of all high-minded citizens who have the best for mankind as a goal.

In view of the potential—almost immediate—danger it is well to pause in our headlong drive for improvement to see who is heading the movement. Who is leading the parade toward possible censorship? Who needs censorship? Who wants more control over what should or should not be read? Who is worried about the freedom of mass communication? Who seems to be more concerned about outward control rather than inward development? If these and a few more questions can be answered the whole push for a creeping censorship may be more definitely located.

The technique in this skillful and destructive game of using evil in one area to promote something in another goes like this: the majority are against an obvious evil. Get the majority to act along lines of legislation which can be applied in other associated ways. Once enacted, use the legislation for selfish interest.

This is how the technique works as the issue of obscene literature edges toward censorship: get all the decent people against obscene literature on your side (this is easy). Do not rest until the kind of legislation you want is enacted—until the printing and distribution of obscene literature is outlawed (this will be fairly easy). Then apply the law to other areas of literature (this will be more difficult, but possible).

The vagueness about obscenity is vital to the whole strategy. What is obscene literature? The Supreme Court defined obscenity as "the presentation of sex in a manner appealing to prurient interest." With the help of the dictionary we find that "prurient" means "having lustful ideas or desires," and that the word comes from a Latin source meaning "to itch or to long for a thing, be lecherous."

We recognize the value of vagueness to prepare the way for legal interpretation. We also are aware of the dangers of censorship emerging along lines difficult to define, based on laws open to such legal interpretations. We see the way to establish prece-

ents with binding power enforcable by local authorities. We see police uniformed and without uniform checking our newsstands. We see open and secret pressure where freedom once existed. We see a deadly censorship riding the coattails of the obscene literature issue.

We believe it would be better to have obscene literature rotting unsold on the newsstands because people, young and old, know how to live wholesome lives without the need to distort sex.

We believe it would be worse to see no obscene literature on the newsstands because we are trapped by a censorship we never expected and which does not solve the problem.

Work-less Youngsters

Through a series of connected events during the recent snowstorm in this area our attention has turned to the youngsters in the community.

Having to trudge through unshoveled sidewalks and pay eight dollars for an hour's work to get the driveway and path to the sidewalk cleared of most of the snow, we are about warm enough to do some chawing on this matter of non-working youngsters.

In fact, following a very hasty and prejudiced survey, we have come up with the observation that youngsters do not work, do not know how to work, and when they are enticed to work, demand fantastic pay which only downright adult chiselers would dare to ask.

Our first impulse is to point the finger of scorn at our youngsters. However, after cutting down on groceries for a week to make up the eight dollars, we have cooled off enough to see that, once again, parents need to be taken to task.

We strongly suspect that the great number of non-working youngsters have indulgent parents who give suggestions similar to the following: "get all you can get," "don't work too hard," "let somebody else do it," "make him pay for it," "let me do it," and so on.

Of course, the work to which we are referring is not exhaustive drudgery. It is the plain ordinary kind of work which youngsters have always done with enthusiasm and even without pay—like shoveling snow, for instance.

We are thinking of the kind of work which needs to be tackled until it is done, which often requires equipment that needs care, and which is completed when everything is in good order. Contrary to this, however, we find our youngsters doing jobs in a half-way fashion, neglecting the equipment, and finishing off in disorder, or we find simply an attitude, "if-you-don't-like-it-do-it-yourself," or, even more simply, "do-it-yourself."

Worst of all, we adults, having already lost a large part of our adulthood through domination by the younger generation, continue to be "taken" by our youngsters—paying them too much for what they do, letting them sit by the TV when there is household work to be done, even letting some of them disrupt our schools when they would be far better off learning how to work for future usefulness.

The non-working youngsters who are following our precept and example are developing an outlook which can doom them.

Because they have not learned to work they will have lost the means of growth and, perhaps, survival.

Because they will learn to think in terms of big money for little work, which can ultimately disrupt our economy, they may open the way to a slavery where they will work for nothing.

We will not harm our youngsters by overwork. We can destroy them by little work and big pay.

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From Our Readers

Keep Telling Us

I notice in the December number of ZIONS HERALD that Dr. Emory Bucke thinks the November issue is "truly a collector's item"; and I think the last number is quite beyond that.

If I could express my congratulations as well as Dr. Bucke I would send this letter to ZH office. Even then it could not carry the weight that his does.

I appreciated especially "The Healing Christ Visits Nepal," written by Dr. Edgar R. Miller, because you had introduced him to us by telling us some time ago that he and his wife, a doctor, also, had decided to give up their home life and their medical practice and take up missionary work. And now they have given themselves with their medical ability to that tiny kingdom in the mountain region of Asia. I had wondered where they were going. It is thrilling!

Keep on telling us of the wonderful things that God is doing through human instruments.

MRS. EDWARD O. BULLOCK
Boston, Mass.

Too Many Committees

Many times when I read my copy of ZIONS HERALD I feel like going to my desk at once to write a letter, usually of appreciation. The October issue is fine.

This time it is especially the contribution by Harvey Mousley in the column "From the Cabinet." I am sure it is going to draw some letters of criticism but I am just as certain that he has said something that needs to be heeded.

We missionaries have the opportunity once every five years to return, travel extensively through the church and rejoice in its progress and wonder at some changes which seem expensive and inefficient.

No doubt increased emphasis on a Conference Committee that functions and a Secretary of Missions has advantages. But, most of us prefer to do our visitation and speaking in direct cooperation and under control of the District Superintendent.

The best thing is you have a way of free criticism and debate. That is something the missionary does not have. So I got a special "kick" out of his conclusion—"If any considerable extra work is done it will be done by men and women in the local situation" who in our case often seem the greatest problem of the super-planners.

Enclosed is a parable written one day in a committee to off-set frustration of too much talk.

"The Ninety and Nine"

"When the missionary by his multiplicity of committees and conferences arrived at Ninety-Nine Projects, he suddenly remembered his 'WORK.'

"Then he left the ninety and nine projects in the wilderness of TALK and sent to find the poor little lamb, his WORK, which had become lost while he was attending committees and conferences.

"When finally he found his WORK again, he laid it on his heart rejoicing. Then he returned to his real missionary task and he called together his friends and fellow workers saying, 'Rejoice with me, for I have found my WORK, which was lost.'

"I say unto you that joy shall be in Heaven over the humble routine task faithfully accomplished and a few souls soundly saved more than over ninety and nine conference committees and great paper projects."

JULIAN S. REA
Missionary
Kambini
Portuguese East Africa

Back to Africa

The fallacy in the integration argument is that Jesus wants all people to be treated alike. There is no warrant in Scripture for any such judgment.

Jesus recognized differences in people, and where there are differences, differences of treatment are called for—men, women, children, Pharisee, Sadducees, Essenes, Jews, and gentiles. All people should be treated with justice and consideration but not, necessarily, just alike.

Segregation is not always practicable, but where it is practicable, it is usually preferable.

The only real solution of the Negro problem is for the Negroes to go back to Africa. There they will be happier, and more useful. All other plans and proposals are mere dawdling.

J. M. WALKER
Ashland, Mass.

No Time for Silence

Here in New England the number of colored people is so small, and our experience of the problems of integration so limited, as to give our opinions on those problems little real value.

A beneficent silence on this problem has settled over the newspapers, while the country deliberates. When ZIONS HERALD follows the same wise course, I hope to re-subscribe.

MRS. L. D. BAKER
Newton Centre, Mass.

METHODIST CALENDAR, 1958

National

Mar. 2—One Great Day of Witnessing

Mar. 2-9—Nation-wide Week of Evangelism

Mar. 7—TRAFCO Annual Meeting, Chicago

Apr. 8-11—Annual Meeting of the Council of Bishops, Havana, Cuba.

Apr. 16-18—Annual Meeting, Board of Social and Economic Relations, Kansas City, Mo.

May 4—Children's Day

May 6-9—Quadrennial Assembly of the Woman's Society of Christian Service, St. Louis, Mo.

July 1-7—The Northfield Conference on the Christian World Mission, Northfield School for Girls, East Northfield, Mass.

July 3-6—National Convocation on Local Church Evangelism, Washington, D. C.

July 10-17—The Silver Bay Conference on the Christian World Mission, Silver Bay, N. Y.

July 13-18—National Fellowship of Methodist Musicians (NAFOMM), Boston University, Boston, Mass.

Aug. 6-13—14th World Convention on Christian Education, Tokyo, Japan.

Oct. 17-19—Third National Conference on Family Life, Chicago.

Area

Apr. 30-May 4—New Hampshire Annual Conference, First Church, Rochester, N. H.

May 13-18—New England Annual Conference, St. Mark's Church, Brookline, Mass.

May 21-25—Maine Annual Conference, Grace Church, Bangor, Maine.

June 4-8—New England Southern Annual Conference, Falmouth Methodist Church, Falmouth, Mass.

June 15-19—Northeastern Jurisdictional Conference, Washington

World News

Lutherans Approve Final Timetable for Merger

A final revised timetable for merging three Lutheran bodies with some two million members was adopted at Minneapolis, Minn., by the joint union committee.

Involved in the merger are the American Lutheran Church, the Evangelical Lutheran Church and the United Evangelical Lutheran Church. The new body will be known as The American Lutheran Church.

The approved timetable provides that the documents of merger are to be completed by Feb. 1, 1958.

Then they will be submitted to conventions of the merging bodies meeting in June and October, 1958, for their final vote. In the case of the present American Lutheran Church they also will be referred to its district conventions held in 1959.

The first general convention of the Church is scheduled for October, 1962.

Grant to Support Study of Ministers' Salaries

An intensive study of ministers' salaries will be conducted by the National Council of Churches with the aid of a $33,500 grant from the Rockefeller Brothers' Fund.

It will seek to establish the salaries actually received by ministers as distinct from housing and fringe benefits, and suggest ways in which co-operative religious agencies may aid denominations and local churches in solving salary problems.

The study will be directed by Dr. Samuel W. Blizzard, professor of Christianity and Society at Princeton Theological Seminary. The Presbyterian minister and sociologist will take a year's leave of absence from the seminary to direct the survey.

The study, believed to be the first far-reaching, interdenominational analysis of clergymen's salaries, will be carried out in co-operation with church and lay leaders of the council's member bodies.

Catholic and Anglican Archbishops Share Platform in Oxford, England

A Roman Catholic and an Anglican archbishop delivered speeches from the same platform at the opening meetings of the International Congress on Theology held at Oxford, England. The meetings were chaired by the Most Rev. John Heenan, Roman Catholic Archbishop of Liverpool, and addressed by the Anglican Archbishop of York and Primate of All England, the Most Rev. Michael Ramsey.

The two archbishops bowed to one another before ascending the platform together. Dr. Ramsey, who delivered the inaugural speech on the congress's main theme, "The Four Gospels in 1957," was introduced by Dr. Heenan, who said he regarded the opportunity to preside as a "very great honor indeed" and told the congress he was "particularly pleased because Catholics and Protestants are assembled here not to score points off each other, nor to show how wrong the other is, but to demonstrate for all with eyes to see that we regard charity as the greatest of all virtues."

The Archbishop of York acknowledged the introduction by calling Dr. Heenan "a man of charity, friendship, and of unselfish service to the good of the people."

The Church of South India has more than a million adherents, and about one thousand clergymen, most of them Indians. There are fourteen dioceses and half of the bishops are Indians.

500,000 AT DEKT RALLY APPLAUD REUNIFICATION DEMANDS

More than half a million persons at the closing rally of the 1956 German Evangelical Church Day (DEKT) Congress applauded demands for German reunification. Included in the throng were 25,000 East Germans.

Dr. Reinold von Thadden-Trieglaff, founder and president of DEKT, told those massed around a 120-ft. steel cross that the movement is a prime example of "genuine all-German and ecumenical community." He said that panel discussions held during the conference had proved "how much Germans suffer under the country's division."

The Protestant Congress was founded in 1949 to inspire in laymen a livelier faith and more consistent application of Christian principles in daily life. It has developed into what is perhaps the most important expression of German unity.

Dr. von Thadden-Trieglaff warned that too much reliance should not be placed upon DEKT's ability to "master the political difficulties others have so far failed to overcome." He emphasized, however, that "what we can do is witness for God in Whose hands lies the past, the present and the future."

"Christian values are not measured by how much time one spends in church, but how much one witnesses Christian principles in his everyday life."

He also asserted that the religious question is "the present era's decisive theme" and that the world's future depends upon how it is solved.

Despite the fact that major emphasis during the five-day congress was on questions related to German reunification, the official DEKT declaration—read by Secretary General Hermann Walz—stressed that "the misfortune of Germany's division must not blind us to other people's distress."

"Hunger threatens the very existence of half a billion people over the world," it said. "We are called to share with them what God has given us. Their want must not be left to become an object in the struggle for political power."

Immediately following reading of the declaration, several hundred deaconesses circulated through the huge crowd collecting offerings for the world's hungry and needy peoples.

Participants in the closing ceremony stood in a semicircle a quarter-mile deep around the high cross. The words of the speakers were carried to them over some 100 amplifiers.

A highlight of the ceremony was a "question-and-answer" dialogue broadcast over the amplifiers, which sought to summarize conclusions reached in a series of workshops held during the congress, each of which was attended by from 10,000 to 15,000 persons.

Protestant Leaders Queried On Using Churches for Schools

Churches should never allow their facilities to be used for the operation of segregated private schools, in the event that some Southern states abolish their public schools, 14 leaders from the North and South of several Protestant denominations agreed.

Their views were published in *Presbyterian Outlook,* official publication of the Presbyterian Church in the US (Southern) in response to two questions asked by the magazine's "inquiring reporter."

The questions were: "If public schools are closed in some areas of the South because of the requirements of desegregation and there is no possibility of having any other school provision, do you think churches should allow their facilities to be used for the operation of private (segregated) schools? What do you think they should do in the face of such a situation?"

Wider Co-operation Urged Among European Protestant Churches

Need for closer co-operation among the Protestant Churches in Europe was stressed at a meeting of prominent churchmen from six European countries. Also emphasized was the importance of more contacts between Protestant, Anglican and Eastern Orthodox bodies in both East and West.

The meeting took place in the West Berlin home of Bishop Otto Dibelius, chairman of the Council of the Evangelical Church in Germany, who also is European president of the World Council of Churches.

A report on the discussions issued at the close of the conference said that although fruitful co-operation has already been achieved between various church groups, it is still necessary to discuss important issues on a wider basis.

The report said that closer co-operation would help greatly to strengthen church life all over Europe and also to expand the ecumenical work of the World Council of Churches.

The conference voted in this connection to call a meeting of church leaders on a larger scale at which topics would include the Churches' work for peace and the changing structure of political, social and economic conditions in Europe. Other topics, it was agreed, would be the Christian's responsibility in public life, and the threat arising from the increased secularization of European life and culture.

Rhineland Church Warns Against Mixed Marriages

A warning against mixed marriages was sounded in a pastoral letter issued by the Evangelical Church of the Rhineland and read in all its churches.

The pastoral was issued a week after a similar pastoral was made public by the Roman Catholic hierarchy. Both pastorals noted that since the war there has been a great increase in mixed marriages in the country.

The Rhineland Church said that in many of these unions serious conflicts develop.

It cautioned that the marriages are threatened not only by differences of faith but also because of Catholic Church stipulations which are "widely unknown and in contrast to the Gospel."

This was a reference to the agreement which non-Catholic parties to a mixed marriage must sign, promising to have the children reared in the Catholic Faith.

"This brings the Protestant partner into the danger of being estranged from the children," the Rhineland Church said.

Dr. Joachim Beckmann, new president of the Rhineland Church, said the fact that the pastoral came a week after the Catholic statement was "purely accidental."

Controversy Continues Over Air Force Academy Chapel Design

Controversy over the modernistic design of the proposed $3,000,000 chapel at the United States Air Force Academy, Colorado Springs, Colo., has broken out anew in Congress.

Sen. A. Willis Robertson (D.-Va.) introduced a joint resolution which, if adopted by Congress, would require the Air Force to secure approval of the final plans from the House and Senate committees on the armed services before starting construction.

Sen. Robertson called attention to the fact that the Air Force agreed last year to reconsider its plans for the chapel in the face of Congressional criticism, but declared that the revised plans "in my opinion look worse than the old ones."

"It is variously referred to as a series of wigwams, accordions or something of the kind," Sen. Robertson said.

"The designing architects," he observed, "claim that structures heretofore built as houses of worship are outmoded and that the Academy boys should have a chapel reflecting a new concept of religion in keeping with modern art."

"I confess to being old-fashioned in my views on modern art," the Virginia senator told his colleagues. "When I look at a painting, I want to see something I can identify instead of merely a splash of colors.

"I am also old-fashioned in my religious views," he added, "and would not donate my personal funds for a house of worship which might just as well be a museum of modern art or a skating rink."

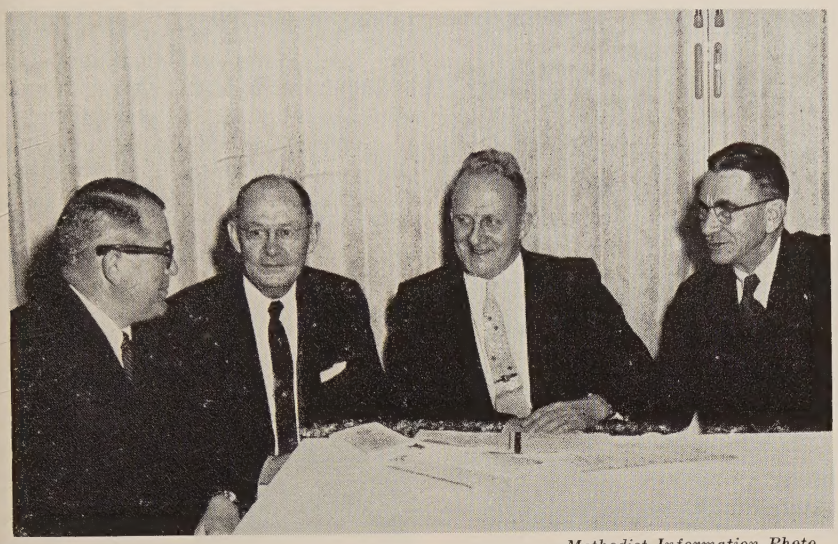
Baptists to Study Religious Instruction in Schools

A special committee has been named to conduct a two-year nationwide study of Baptist attitudes toward spiritual, moral and religious instruction in the public schools.

The committee will serve as a steering group to sponsor seminars, workshops and conferences in various sections of the country at which Baptists can meet together to discuss problems relating to the public schools. These studies will culminate in a national conference to be sponsored by the Baptist Joint Committee on Public Affairs in 1960 which will endeavor to state more clearly Baptist positions on controversial issues relating to the public shools.

"The current educational scene in America contains a great many issues which we Baptists have not thought through together," said Dr. C. E. Carlson, executive secretary of the Baptist Joint Committee, in announcing the study.

"Many of these issues involve problems of Church-State separation," he pointed out.



—Methodist Information Photo

NEW OFFICERS OF THE NATIONAL ASSOCIATION OF METHODIST SCHOOLS AND COLLEGES (135 institutions) include, left to right: Dr. Robert E. Burns, president of the College of the Pacific, Stockton, Calif., president; Dean Virgil Y. C. Eady of Emory-at-Oxford, Ga., president of the junior college section; Dr. Myron F. Wicke of the Board of Education staff, Nashville, Tenn., secretary; and Dr. J. Paul Slaybaugh, president of Wesley College, Dover, Del., secretary of the junior college section. Other new officers, not present when the picture was made Jan. 6 at the annual meeting at Miami Beach, Fla., are: President Edward W. Seay of Centenary College for Women, Hackettstown, N. J., vice president, and President Law Sone of Texas Wesleyan College, Forth Worth, treasurer, and President Wesley M. Westerberg of Kendall College, Evanston, Ill., vice president of the junior college group.

Co-ordinating Council Meets

The Methodist Church's Co-ordinating Council held its semi-annual meeting at Cleveland, O., Nov. 25-26.

During its two-day session, the council discussed co-ordination of the church's promotional mailings, the possible merger of the denomination's three social action boards, and considered certain property matters.

The Rev. Dr. Walter C. Gum of Norfolk, Va., chairman of the council's review committee, presented samples of promotional literature from the various boards and agencies and urged that more of this material be incorporated in *The Methodist Story.*

The council's committee on structure, headed by Dr. J. P. Stafford of Cary, Miss., conducted a hearing on the possible merger of the Board of Temperance, the Board of World Peace, and the Board of Social and Economic Relations. No action on the matter will be taken until the council presents its report to the 1960 General Conference. Reports indicated that the three boards are already working in close co-operation in several phases of their work nationally and in annual conferences.

New Staff for "Concern"

A new editorial staff has been announced for *Concern,* national news publication published here by the National Conference of Methodist Youth. The Rev. Charles H. Boyles, Nashville, will be the editor and Edgar A. Gossard, Nashville, managing editor.

Mr. Boyles was elected projects secretary of the National Conference last August and will continue in that capacity. Mr. Gossard has been working part-time for *Concern* while doing advanced study at Vanderbilt University here, but he will work full-time as managing editor.

H. Donald Winkler was editor of *Concern* until his resignation last August to become assistant director and instructor in communications at North Dakota Agricultural College, Fargo, N. D.

Methodist Seminary in Germany Grows

The Methodist Theological Seminary at Frankfort, Germany, which trains ministers and other professional church workers for the Methodist Church in West Germany and for German-speaking Methodism elsewhere in Europe, has an enrollment increase of 8 per cent this year.

Dr. Carl Ernst Sommer, president, reports that 36 students are enrolled in the Seminary for the 1957-58 academic year. In the 1956-57 year, there were 33 students. Two of this year's student body are Austrians and one is a Hungarian refugee who fled his country after the November, 1956, uprising. The faculty includes five full-time professors and several lecturers.

"When the Seminary was asked recently to collect some data on our students," Dr. Sommer writes, "we were surprised to what an extent the times and tides have left their marks on individual lives. Something like 30 per cent of the student body are orphans who have lost their fathers. It is something astounding and magnificent that these men who were deprived of their fathers at such an early age should so very definitely have decided to give up their lives into the hands of their Heavenly Father."

A Governor Looks at the Ministry

Governor Theodore R. McKeldin of Maryland was guest speaker Monday, January 6, at the meeting of the Methodist Ministers Fellowship of Baltimore and vicinity. The fellowship is composed of both white and colored ministers of Methodist churches in this area.

Invited to speak on the theme, "A Layman Looks at the Minister," the Governor, a lifelong Methodist, although he is currently teaching a Sunday School class in an Episcopal church in Annapolis, spoke instead on the kind of (Methodist) minister he would like to see his son become. He listed ten points, summarized as follows:

1. "I would like to see my son receive as fine a (secular) education as possible, together with rich spiritual experiences."

2. "I would have my son possess no selfish ambition, but to go willingly

(Continued on page 8)

(Continued from page 7)

wherever his bishop or district superintendent might send him."

3. "I would not want my son to get his sermons *from newspapers* or to prepare them *for* newspapers, but to get them from the Bible and from the experiences with his members and to deliver them direct to his people."

4. "I would not want my son to lead peace parades or to preach sermons on prohibition." (The Governor is known as an ardent prohibitionist and cited liquor as the number one evil of the human race through all ages.)

5. "I would want my son to know the first name of every member of his congregation, adult and child, however large the congregation might be."

6. "I would not want my son to preach on economic problems, but to preach Christ."

7. "I would not want my son to join any fraternal organization or any service club. I would want him to be wedded to his church."

8. "I would not want my son to be too religious—that is, to have a 'holier than thou' attitude."

9. "I would want my son to guard his pulpit sacredly, not to turn it over to anybody at any time on the slightest whim. I would want him to preach a special sermon every Sunday for someone in his congregation who needs it."

10. "I would want my son to have these words inscribed on his pulpit, where he might conveniently see them: 'Sirs, we would see Jesus.'"

Candler University Organized in Cuba

CANDLER UNIVERSITY, the first Methodist University in Latin America.

Candler University, the first Methodist university anywhere in Latin America, has been opened in Havana, Cuba.

Dedicated by Bishop John W. Branscomb, bishop of Cuba and Florida, Candler University opened its doors in October to 90 freshmen, with plans to add one class each year until the full freshman-through-senior enrollment is reached.

The new university is an outgrowth and an extension of two other Methodist schools, Candler College, a 58-year-old coeducational high school, and the 37-year-old Buenavista School for Girls. In 1957 the two schools had a combined enrollment of 1,600.

Since Candler College and Buenvista School have kindergartens, it is now possible for a child to enroll in school for the first time at one of the two institutions and continue his education through college years.

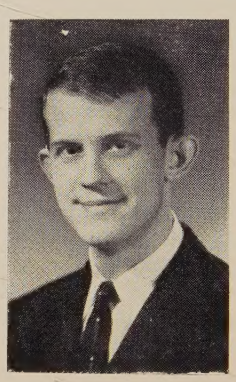
Classes in the University's four colleges, Languages, Commerce, Education, and Philosophy and Letters, are being held in Gregg Hall, one of the buildings of Candler College, until such time as more buildings are needed for a planned expansion program.

A teaching and administrative staff of twenty is headed by Dr. Carlos Perez Ramos, president of Candler College (a position he will continue to hold), and former president of Pinson College (Methodist) in Camaguey and the Central Methodist School in Havana. He has studied at Scarritt College for Christian Workers, Nashville, Tenn., and holds a doctor's degree from the University of Havana.

Both the University and Candler College bear the name of a distinguished Methodist family in the American South. Two members of the Candler family were closely related to Cuban Methodism—Bishop Warren A. Candler, for 20 years bishop of Cuba, and his brother, Asa G. Candler, who gave generously toward the founding of Candler College.

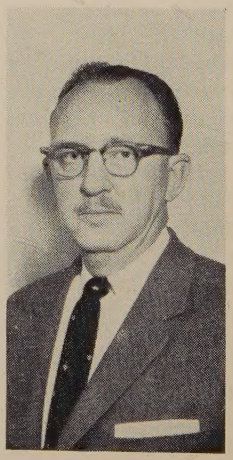
Candler College was founded in 1899 by Thad E. Leland, a Methodist missionary, and grew rapidly in succeeding years especially under the presidency of the late Dr. Harry B. Bardwell.

Persons



The Rev. Jameson Jones, Nashville. Tenn., a staff member of the Methodist Board of Education here, has been elected editor of *Motive,* national magazine of the Methodist Student Movement, effective June 1.

Harold W. Olson, 19 Hollow Drive, New York City, N. Y., has been elected assistant business manager of the Board of Missions of the Methodist Church.



The Rev. Dr. Robert L. Wilson, of Duryea, Pa., and Chicago, Ill., has been elected a research and survey specialist for the Methodist Church's national home missions agency.

Loans to Methodist Schools

Federal loans totaling $850,000 to two Methodist schools have been approved by the Housing and Home Finance Agency.

Baldwin-Wallace College, Berea, Ohio, has been granted $500,000 to build a new dormitory which will house 122 women students, and include recreation and dining facilities.

A $350,000 loan to Nebraska Wesleyan University, Lincoln, will be augmented by $52,000 of the institution's own funds to construct a student union building with central dining facilities.

Baldwin-Wallace has a current enrollment of 1,385 students, and Nebraska Wesleyan has 986. Both schools need additional housing facilities, the government agency said.

SEEKS 3-MONTH PASTORATE
Young British pastor seeks three months' pastorate in a United States Protestant church during July, August, September, 1958. Has an M.A. from Cambridge University, anxious to study American church life at first-hand. Write with details to
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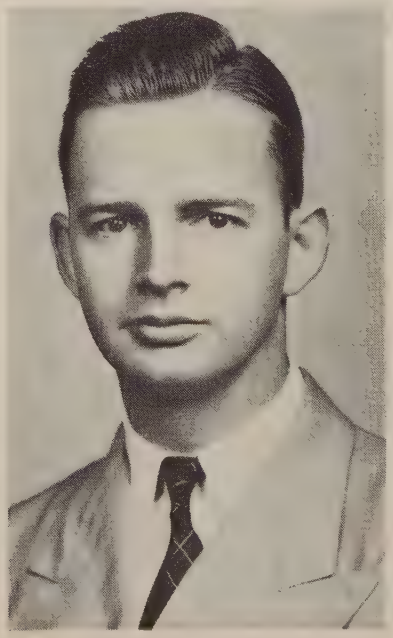
The Rev. Mr. Reid is the son of Mr. and Mrs. James D. Reid of 1647 Portage Ave., South Bend, Ind. Mrs. Reid is the former Miss Etsu Sano of Tokyo, Japan. They will go to Japan to engage in educational and evangelistic work.

Among 59

New Missionaries

Commissioned at
Buck Hill Falls, Pa.,
January 17, 1958



DR. AND MRS. LYMAN L. HALE, JR., 30 Genesee St., New Berlin, N. Y. Dr. Hale, formerly of Worcester, Mass., and son of the Rev. Lyman L. Hale, 1114 East Lime St., Lakeland, Fla., and Mrs. Hale, daughter of Mr. and Mrs. Elwell M. Mowry, of New Berlin, are going to Korea to do medical work and nursing.

Unity in Massachusetts

a study by a council group

Thirteen major Protestant denominations have joined forces in Massachusetts to consider Christian unity in a year-long study now completed which may make a significant contribution to organic unions throughout the nation and world.

A 52-member Study Group of Massachusetts' theologians and laymen has completed an unprecedented report on "The Nature of the Unity We Seek" which has won the national acclaim of ecclesiastical leaders. They included denominational leaders but many serving in smaller fields and some laity.

The extensive study was initiated the latter part of 1956 by the Rev. Dr. Forrest L. Knapp, general secretary of the 1,800-church Massachusetts Council of Churches.

The group, which also included six representatives of local theological schools and five full-time executive secretaries of local councils of churches, met frequently during the past year—first of its kind ever to be held in the Bay State.

In the original plan, it was Dr. Knapp's purpose to bring the subject of church unity down from the ecclesiastical stratosphere to a level of general Christian concern. "We sought to focus attention on the issues which keep the churches divided into separate and autonomous denominations and challenge the Christian conscience with both the spiritual and practical necessity for an advance toward a fuller expression of unity," Dr. Knapp stressed.

The Study Group has completed its first official report—to be published in a 32-page booklet form, listing the progress in four parts, the concern for unity, the unity we have, the nature of the unity we seek, and suggested next steps.

Following the recommendation of this special unity committee, which was headed by Bishop Norman B. Nash, formerly head of the Massachusetts Episcopal Diocese, the Board of Directors of the Massachusetts Council of Churches has named a "permanent" committee to study and promote unity.

Protestants in Massachusetts have been far out in the forefront in initiating and completing all the preliminary steps of a Christian unity study which has led to marked progress. The first report was taken to the historic U.S. Conference of the World Council of Churches at Oberlin last September, one of two reports from state councils, and showing far more extensive study.

The work toward unity in Massachusetts has been unique in that Unitarians have sat down with Baptists and Universalists with leaders of the United Brethren and Lutheran denominations.

Speaking on behalf of the Study Group in the absence of Bishop Nash who is in Europe, Dr. Knapp pointed out that no one expects the discussions to lead to immediate wave of denominational mergers. "The committee has been seeking progress in mutual understanding, friendship and respect which would lay the groundwork for later attempts to work out actual plans of greater co-operation. We have discovered that we have a much greater body of basic doctrine in common than generally realized.

"The churches are moving definitely toward greater co-operation, locally, in wide areas, along denominational lines and in every other way. I believe it is being pushed along by a strong sentiment among laymen, many of whom believe it is unnecessary for Protestants to remain divided into so many sects," Dr. Knapp said.

The state Council executive singled out some salient points in the report as follows:

Central Study Group Membership

"The Central Study Group included the chief executive of each constituent and consultant denomination in the Council, a clergyman and a lay person from each of these denominations, with a few additional persons in the case of the larger denominations; selected persons from some of the denominations in Massachusetts which are not in the Massachusetts Council but are either in the National Council or the World Council, or both; the five full-time employed local council secretaries in Massachusetts, leaders from four theological schools; and the general secretary of the Massachusetts Council.

Quotes from Report

"Any fair study of our present differences as churches must respect many of the factors which brought us to this day. One was an honest search for truth. Others were national, linguistic, cultural and geographical. . . .

"The total situation calls for an answer from the total Church of Christ of all times and ages. Our mission to the world is never narrowly our own but is always part of Christ's total ministry. Throughout the world, Christians are willing to listen to the answers of others, and to examine afresh the answers of the past. We want more unity because of our common

nission to the contemporary world. . . .

"There can be steps toward unity n many diverse areas of common greement.

"Our common life is grounded in he one God, whose grace is infinite nd whose gifts are bountiful. The nity we seek therefore cannot be an mpoverish uniformity, nor can it be chieved by reducing all our particular eliefs and practices to a common deominator. Christian unity embraces rich diversity in forms of doctrine nd ministry, worship and polity. . . .

"There exists no single pathway to nity. We approach the mountaintop rom different valleys. It is an explortory journey which can and does proeed along different and sometimes levious roads, and it involves many ntermediate stages. Each advance ffers new light both on the next step nd on the distant goal. . . .

"Each one of us has the possibility, n his private devotions and in his own hurch, to share in spirit in the worhip life of the whole family of God. But we should also cultivate the habit f joining physically in the devotional practices of other traditions, however trange and uncongenial they may eem at first. This will not only make or greater mutual understanding and ellowship, it will also enrich our own eligious life. . . ."

Suggested Next Steps

The work toward a more fuller unity will be carried on by a new committee ust created by the Council's Board f Directors, which will be headed by he Rev. Nathanael Guptill of Newton Centre and comprising many of the nembers of the first group.

The committee in its report made ome suggestions, among which were: ontinue studies at state level; some 37 local councils throughout the state elp in development of increased understanding of the life, work, worship nd faith of other churches.

Denominational leaders might encourage their people to study problems and possibilities of Christian nity; local churches sponsor interchurch visitation and worship; Bible study in interdenominational groups; ocal churches enter more fully into partnership with other churches for nutual assistance and united service o the community; denominational nits strive to co-operate in everyhing which can be done better cooperatively; occasions for intercommunion and intercelebration be ncreased. *End*

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Personal and Corporate

Prayer Life in Maine

by

The Rev. Gertrude G. Harris

The recent visit of the Rev. Tom Carruth of the General Board of Evangelism to the three districts of the Maine Conference brought to light the deep currents of personal and corporate prayer life of which we are all too often unaware as we go forward with the manifold aspects of the total program of our great church. Two things became very evident as the Prayer Life Mission meetings on each district were held: that people are having prayer experiences which they are eager to share, and that there is an interest and eagerness for further growth in the prayer life under able leadership.

Statistics do not serve to give an accurate index to response in the area of devotional life, yet it is a matter of record that 231 people attended these sessions, representing 67 churches in the Conference. Both lay and ministerial attendance was a good cross section of the churches in this area, and many of those present travelled considerable distances to take part in the discussions, which brought out a number of interesting points.

Prayer life, in the Maine Conference, is by no means limited to personal devotional habits and the corporate worship at church services. Prayer vigils have been held in a number of our churches, both 24-hour vigils and similar vigils for shorter periods of time. These have quickened the devotional life of the churches in which they were held, providing opportunity for sharing in a common effort to lift both local and world needs into the presence of God and give Him a channel through which to work to meet those needs. Several instances were reported in which a man and wife, or a family found themselves kneeling together in prayer for the first time, when taking part in such a vigil, and so discovered the value of corporate prayer in their own lives. Shut-ins have been included in such vigils by receiving material to guide them in praying for the same objectives as those used in the vigil.

Groups which meet together for prayer and study were reported from a number of churches. Most of these are intercessory groups in which personal needs and situations in the local church and community are the subjects of prayer, but one church reported a prayer program in the interests of world peace, Operation Olive Branch, in which a group met weekly at an appointed time for such prayer and those unable to be present "tuned in" and added their prayers to the general effort.

One church reported a program in which people going to work or students on the way to school may stop at the church for 15 minutes of prayer each morning at 7.45.

A lively interest in prayer cells was evident, some churches reporting the presence of such cells and all those present showing an eagerness to start them. The close fellowship between members of a prayer cell, together with the fluidity made possible by the fact that members of a cell need not meet together to unite in prayer for one another and their common objectives at the hour suggested made this form of corporate prayer especially appealing. Prayer cells among shut-ins give them an opportunity to share in the spiritual life of the church and do their part in meeting both local and world needs.

Plans for a prayer school to be held in one church during Lent led a number of those present to consider being accredited for such work.

The eagerness with which those present participated in the discussions seemed to indicate a greater interest in this field than had been suspected. The lay participation was especially gratifying. Dr. Carruth's suggestions for self-study of the prayer life of the individual, family and local church were received with interest, and a consideration of ways of stimulating a deeper prayer life found responsive hearing.

A need for awakening our families to the importance of family devotions was expressed, and the opportunity to reinforce our local churches, districts and conference, together with the pastors, superintendents and bishop by holding them in prayer was stressed.

It is evident that our people in Maine realize that the deep currents of the prayer life are the life-giving streams which strengthen and invigorate all our work and welcome opportunities to enrich their experience in this field. We are grateful for Dr. Carruth's visit. *End*

The Ethics of Outer Space

by Dr. Walter G. Muelder
Dean of the School of Theology
Boston University

Man has just embarked on his greatest physical adventure—the conquering of outer space. Such events recall the years of Galileo when he held with intellectual courage to the disciplines of reason and scientific method against the dogmas of Aristotle and the inquisitorial restraints of an authoritarian church. Freedom of the mind was pitted against fear and reaction in the social order. It was to be many years before a society evolved that could give to science the setting it needed.

There must be an adequate spiritual, moral and social setting if science and technology are to do their proper work.

The proper work of science is the unfettered exploration of truth. The great explorer Fritjof Nansen once was asked why men seek to explore regions like the poles and of what use such activities are. He replied: "The history of the human race is a continual struggle from darkness to light. It is, therefore, of no purpose to discuss the use of knowledge. Man wants to know and when he ceases to do so, he is no longer man."

Yet, around the inquisitiveness of man there lurks always the dark threat of evil powers. The legends and dramas of ancient and medieval enquirers are replete with fears and foreboding, of revolt and reprisal, of compacts with demonic and satanic powers. Prometheus is presented as stealing something from heaven—Zeus resents the sharing of fire. Faust is depicted as making a bargain with Mephistopheles. Galileo is actually forced to repent and Bruno is burned at the stake. These legends and historical events reveal the fateful situation that scientific discovery and human exploration are not isolated events. They may be sought out of love for light, but they are involved in profound psychological dilemmas and threatening social situations.

A spiritual and ethical crisis radiates from the events of discovery because the mind of the scientist is the function of a person who as a person is linked in the indeterminate solidarity of the human community. When scientific discovery or invention enters the world of technology, cultural patterns take anxious account.

Glorious Adventure

The glorious adventure of man's entry into outer space raises moral and social issues which cannot be evaded. Perhaps there are dogmas of nations in deadly conflict with each other that prevent the right release of scientific work on the great program. Perhaps the dogma of national sovereignty is itself a cultural pattern which is inconsistent with earth-circling satellites. Perhaps there are questions whether military budgets are the legitimate fiscal basis for such skyward adventures.

It is as important to launch space ships from a sound social platform as it is to launch them from an adequate technological base. The flights of man-made satellites are a special warning to the nations that they are late in developing a unified, co-operative and responsible social foundation for the new age. A horror hangs over mankind which in destructiveness dwarfs that of Hiroshima as the recent collision of jet planes dwarfs the entanglements of paper kites.

Two moral facts stand out: (1) The new projection of flight into outer space is a technical achievement which entails vast changes in the culture patterns of the world. (2) The speed, behavior, orbits, and final resting places of objects projected beyond the atmosphere present challenges that can only be met by the unified and co-operative action of mankind as a whole.

There are a number of other lessons which can be gleaned from the relation of the social dogmas of the past fifteen years to the new powers of technology:

1. Scientific and technological competence are not linked solely to the American way of life. Self-righteousness and contempt for other nations neither guarantees scientific advance nor prevents the method of science from being effective where it is applied.

2. The effort to guard, hide, and hoard the universal truths resultant from scientific method have had only the general effect of (a) deceiving our own minds, (b) sacrificing our political liberties to inquisitions, (c) restricting our academic freedom, (d) driving fine minds out of national

(Continued on page 29)

The National Council of Christ In The United States of America

by Maureen E. Mills

The Fourth General Assembly

From its fourth General Assembly in St. Louis, Missouri, December 1-6, comes expression of a firm belief by the National Council of Churches of Christ in the United States of America that ecumenical fellowship will be experienced more widely in the future than ever before. Elected President of the now 34 member communions of the National Council, to serve for three years, was the Rev. Dr. Edwin T. Dahlberg, pastor of the Delmar Baptist Church of St. Louis.

In its message to the people of the country's churches and the nation in general, the National Council says that this oneness in Christ will be achieved because it is of God's making, not of our own.

Great emphasis was placed by the National Council upon the fact that, as far as human effort is concerned, the eventual achievement of the goal of ecumenical fellowship depends upon the members of each local congregation and community.

"The important decisions and resolutions of this assembly will be futile," said the message, "unless considered and put into effect by congregations and councils."

The Church and the World

The existence of opposing natures of the broken world of today—"a disunity now made all the more vivid by the fearful competition in man's penetration of outer space"—and the church, as it strives for oneness, was pointed out. "The world is in the church even as the church is in the world," emphasizes the National Council in describing the situation in which Christians find themselves.

The Assembly called "critical and startling" the paradox of fullness yet emptiness—resurgence of religious interest yet rise in lawlessness, increase in mental illness, threatened

# of Churches

disintegration of family life, breakdown of moral law and order, growing cynicism and fatalism, and frenzied searching for security.

But an opportunity was seen by the National Council in this critical and startling situation. "Man's very insecurity and bafflement may have promise in them," it ventured, "and the Church should baptize them with the power of the gospel." The leaders of the ecumenical movement called upon the Christian church to "deal more realistically and prophetically with the human situation in its preaching and teaching, in its work and worship, as befits the disciples of a Lord who knew what is in man."

Mentioning specifically racial discrimination and segregation, the National Council continued its message to the American people with a plea for "vigilant testimony to the reconciling gospel of our Lord."

The concluding thought of the message was that a unity can be achieved now—a unity of faith and hope—as we move forward together toward complete unity in a broken world. "That which makes unity difficult also makes it imperative," stated the message.

Resolutions Adopted

A significant outcome of this fourth General Assembly was the adoption of resolutions regarding the nuclear-space age, the churches and segregation, and the "moral crisis" caused by corruption in labor and management.

The following are excerpts from the resolution concerning the nuclear-space age:

"We believe that recent events, far from reducing the reality and role of Christian faith, emphasize both its meaning and its necessity. Men and nations are reacting variously, in fear and hope, frustration and boasting, apathy and frenzy. For us as Christians, our faith and the fellowship of the Church press us to see life steadily and whole, to respond neither with complacency nor panic, but with confidence and appropriate action. . . .

"We declare that the present crisis with its dangers and opportunities, while partially military and scientific, is of broader and deeper nature. It is also educational, political, psychological, economic, diplomatic, and cultural. Even more fundamentally, it is moral and spiritual. It is related to faith and unfaith, the meaning of existence and history and the world, the understanding of God and His will, the nature of man and his destiny.

"In this new era God is still sovereign, Lord of men and nations. God continues to rule over history with judgment and with grace. Still 'the earth is the Lord's and the fullness thereof, the world and those who dwell therein.' These new powers of man have been discovered and developed under the Creator's sovereignty. God's will for justice, freedom, and peace has been revealed in Jesus Christ. We believe that the Holy Spirit continually interpreting the divine and ancient purposes expressed in scripture will guide us in the new and wider dimensions of our life. We believe that God revealed supremely through Jesus Christ His infinite love for man whom He created in His own image and redeems from sin at so great a price, and that God wills for man to live in love and reconciliation. . . ."

The Churches and Segregation

The following views on the Churches and segregation emanated from the General Assembly:

"Racial segregation is contradictory to the teaching of Jesus. Christians in increasing numbers are convinced of this. The majority of the communions in the National Council of Churches have spoken out against racially exclusive policies and practices within the churches. There is increasing movement in the direction of developing racial inclusiveness at all levels of the churches' life and work."

The resolution goes on to report that most of the member communions of the National Council have taken a stand in opposition to laws and community practices which permit segregation and have, in this condition, upheld the decision of the United States Supreme Court regarding integration in public schools. In addition, many of the member communions have carried forward within the churches active programs of social education and action aimed at the elimination of segregation in all spheres of life.

The General Assembly commended the churches and individual Christians in communities upset by severe racial issues for their effective Christian witness and gave its support for the continuance of such action.

A reaffirmation of the Council's stand on the churches and segregation concluded the resolution:

"The General Assembly of the National Council of Churches reaffirms at this time its renunciation of the pattern of racial segregation, both in the churches and in society, as a violation of The Gospel of love and human brotherhood. Segregation is also bad economics, wasteful of human resources and detrimental to the development of a healthy, political life. This General Assembly commits itself, and urges the member churches and all of their constituencies to commit themselves, to strengthen further the efforts and to increase the work of the churches, national, regional and local, to achieve as soon as possible a non-segregated society."

Labor and Management

Regarding the "moral crisis" caused by corruption in labor and management, the Council took the following stand:

"In recent months we have been confronted with revelations of appalling corruption in certain important areas in trade unionism and more recently in some management practices. These revelations have shocked and revolted decent citizens. To corrupt the practices of either labor or management is to sin against God and cheat all men."

The resolution names three dangers to the nation's moral foundations

which the Council sees growing out of the recently widely publicized practices of labor and management and which the Council calls "profoundly disturbing":

(1) The danger of expecting too much of those in positions of prominence and a corresponding lack of concern for the need of support from the local group or community to insure proper use of power.

(2) The danger that the dramatic exposure of the evil deeds of some leaders may blind us to the valiant efforts of others in responsible positions who are trying to remedy menacing conditions.

(3) The danger of self-righteousness.

The resolution continues:

"We believe the labor unions are responsible for the situation that has been revealed; but so is management; so also is the Christian Church. The degree and kind of responsibility may differ but we all share in the responsibility for what exists and also for what is done to correct it.

"This is the time for all citizens in every sphere of activity to examine the methods they employ in gaining wealth and in using power. We call upon Christians in meeting their responsibility as citizens to strengthen the moral character of our society through more effective participation in labor, management, and government.

"The situation also calls for legislation to correct the specific abuses revealed. Such legislation should be drawn in a spirit of fairness, with neither hostility nor favor to labor or management. Care should be taken not to impair the essential needs for the continued functioning and growth of a strong democratic labor movement.

"We believe the time has come for a new dedication to high moral purposes and practices by the American people as a whole."

Dr. Dahlberg's Address

One of the highlights of the Assembly was the address given by the new president of the National Council of Churches, the Rev. Dr. Edwin T. Dahlberg.

The address, entitled "The Task Before Us," was based upon the belief that the international watchword must be revised so that it becomes "massive reconciliation" rather than "massive retaliation."

Dr. Dahlberg stressed the importance of recognizing as a first step the need for the reconciliation of the soul of man to God:

"A reconciliation in the context of eternity is basic. There is a fundamental hardness of heart—a stubborn, unyielding spirit—throughout the life of humanity today. It complicates the process of reconciliation at every point. It clutters up the life of the family, in the persistent refusal of husbands and wives, parents and children, to see each other's point of view. It blocks negotiations between labor and management, causes walkouts in the United Nations, stalemates every conference on disarmament, and even embitters the fellowship of men of religion. There is a hostile emotional coloring—an overtone of fear and self concern—hanging about every conference table. This makes it difficult for people to see eye to eye. How shall we overcome all this, and learn to love one another as we ought to love, unless we return to the God who is himself love, and the source of all love?"

Evangelism and Christian Education

The vital role of evangelism and Christian education in achieving the goal of a redeemed people was pointed out by the new president. As to the nature of this work, he stated: "It must be an evangelism and education which will link together the evangelistic passion of a Billy Graham with the social insights of a Walter Rauschenbusch."

Going on, Dr. Dahlberg pointed out the areas in which the reconciling spirit by reason of divine grace must be applied in order that "massive reconciliation" might become the international watchword. The first of these was the realm of race relations.

Secondly, he stressed the need for

Dr. Edwin T. Dahlberg

Dr. Dahlberg is the first Baptist to head the Council and the first churchman to be elected president while serving as an active pastor. In his new position he will preside over the General Board, the Council's interim policy making body.

He is internationally known as traveler, lecturer, author and leader, both in Baptist and in ecumenical affairs. A former president, for two terms, of the American Baptist Convention, Dr. Dahlberg has also been a key figure in the development of the World Council of Churches.

The new president of the Council has given 39 years to the ministry in five Baptist churches in Potsdam and Buffalo, N. Y., St. Paul, Minn., Syracuse, N. Y., and St. Louis.

He received most of his grade and high school education in Minneapolis, and took his B.A. from the University of Minnesota.

Dr. Dahlberg received his divinity degree from Rochester Theological Seminary, where he was associated with Walter Rauschenbusch, author of "Christianity and the Social Crisis." The young seminarian served as Rauschenbusch's personal secretary, and the association has shaped much of his ministry. His interest in the social gospel has been coupled with a strong evangelical emphasis.

As a leader in ecumenical affairs, Dr. Dahlberg has served six years (1948-1954) on the Central Committee of the World Council of Churches, after having been one of four American Baptist Convention delegates to the constituting assembly of the World Council in Amsterdam, Holland, in 1948. Dr. Dahlberg also attended the Central Committee meeting in Lucknow, India, in 1953, and was a delegate to the World Council Assembly in Evanston, Ill., in 1954. He was also a delegate to the Constituting Assembly of the National Council of Churches in Cleveland, Ohio, in 1950.

The new president of the National Council has a long record of service to the Council. In addition to taking part in the Constituting Assembly, he has been a member of the General Assembly during all its seven years. He was chairman of the Committee of Ten which made an exhaustive study of the question of a headquarters city, presenting the Committee report favoring New York City to the General Assembly in Boston in 1954. He has also been vice-chairman of the Department of Evangelism.

As an author, Dr. Dahlberg has written many articles, and two books, "Youth and the Homes of Tomorrow" and "Which Way for the Christian." He is also co-author of "Christian Leadership in a World Society."

In 1918, Dr. Dahlberg married Emilie Louise Loeffler, of Rochester, N. Y. She, like her husband, has participated widely in denominational and interdenominational affairs. They have three children and eight grandchildren. Their daughter, Margaret Emilie, is the wife of the Rev. Gordon M. Torgerson, pastor of the First Baptist Church, Worcester, Mass. Their older son, Bruce, an ordained Baptist minister, is Associate Professor of the Old Testament at Smith College, Northampton, Mass. Keith, their youngest, is a medical missionary in Burma.

his application of the reconciling pirit among the nations of the world:

"It is not half so important that we end Sputniks circling around the lobe as that we should send more oaves of bread around the world. It s the hunger and misery of the vast opulations of the earth, the unretrained birthrates, the production of nilitary hardware, the fanatical ignorance and illiteracy of oppressed eoples, that makes for war. If we vould concentrate on economic aid, he reduction of armaments, the honest xchange of news as well as the exhange of visiting delegations across ll international lines, regardless of ither iron curtains or star-spangled urtains, we would go far towards the eduction of those fears and tensions which now goad whole nations into a uicidal leap into the abyss of death. The church must speak out on these ssues with a courageous, prophetic voice, interpreting all the events of he time in the eternal perspective of Jesus Christ and his kingdom, and bringing men face to face with the udgments of God."

The Role of Church Unity

The new leader of the National Council of Churches concluded his address by emphasizing that the goal of "massive reconciliation" depends upon the unity of the church:

"There are many who would discredit the idea of church unity with the old cliché, 'Can two walk together except they be agreed?' The glib use of this very pertinent question from the book of Amos fails utterly to grasp the prophet's meaning. Even if two people do not agree, they can walk together. My wife and I frequently do not agree. But we walk together, and live together, in the joy of our love. Many of us forget that what Amos really said, according to the translation in the Revised Standard Version, was this: 'Do two walk together, unless they have made an appointment?' When the member churches met together at Cleveland to form the National Council of the Churches of Christ in America they did not in all things agree. But they made an appointment to walk together. They made an appointment to walk together in the paths where Jesus walked: to evangelize the nations, to bring light unto the Gentiles, to bind up the broken-hearted, to set at liberty them that are bruised, and to set the prisoner free. This appointment we intend to keep, until that day when all the world shall know that the government of life is upon his shoulder, who is called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. This is the Great Reconciliation, the reconciliation of the church in the interest of a united world."

New Members

Raising the number of member communions of the National Council of Churches from 30 to 34 was the admission to membership of the Diocese of the Armenian Church in North America, the Polish National Catholic Church of America, the Free Magyar Reformed Church in America, and the Serbian Eastern Orthodox Church. They have a total of 305 congregations and 260 pastors.

Other members are: African Methodist Episcopal Church, African Methodist Episcopal Zion Church, American Baptist Convention, American Evangelical Lutheran Church, Augustana Evangelical Lutheran Church, Christian Methodist Episcopal Church, Church of the Brethren, Disciples of Christ-International Convention, and Evangelical and Reformed Church.

Also: Evangelical United Brethren Church, Evangelical Unity of Czech Moravian Brethren in North America, Five Years Meeting of Friends, General Council of Congregational Christian Churches, Greek Archdiocese of North and South America, and The Methodist Church.

Also: Moravian Church in America; National Baptist Convention, U.S.A., Inc., National Baptist Convention of America; Philadelphia Yearly Meeting of the Religious Society of Friends; Presbyterian Church in the U.S.; Presbyterian Church in the U.S.A.; and Protestant Episcopal Church.

And: Reformed Church in America, Romanian Orthodox Episcopate of America, Russian Orthodox Greek Catholic Church of America, Seventh Day Baptist General Conference, Syrian Antiochian Orthodox Church, Ukrainian Orthodox Church of America, United Lutheran Church in America, and United Presbyterian Church of North America.

New Officers

New officers elected include Charles C. Parlin, corporation lawyer of New York, as vice-chairman of the General Board. He was also elected to one of eight vice-presidents at large posts.

Vice-presidents for each of the Council's four divisions were chosen. The Division of Christian Life and Work brought back into official leadership of ecumenical work Methodist Bishop G. Bromley Oxnam, Washington, D. C., as its leader and division vice-president. Vice-president of the Division of Christian Education is Bishop Reuben H. Mueller of the Evangelical United Brethren Church. The Division of Foreign Missions elected as its Council vice-president Dr. Virgil A. Sly of the Disciples of Christ, and the Division of Home Missions' vice-presidential selection was Dr. Willard M. Wickizer, also of the Disciples of Christ. Bishop Mueller, Dr. Sly and Dr. Wickizer are all from Indianapolis, Ind.

Bishop Oxnam succeeds Mrs. Douglas Horton of Cambridge, Mass., as vice-president of his Division. Bishop Mueller succeeds Dr. Paul Calvin Payne, of Philadelphia. Dr. Sly and Dr. Wickizer succeed Dr. Eugene L. Smith of New York, and Dr. Purd E. Deitz of St. Louis, respectively.

Filling the posts of vice-presidents at large, in addition to Charles Parlin, are:

Charles P. Taft, former mayor of Cincinnati, and former president of the old Federal Council of Churches, a member of the Protestant Episcopal Church; Bishop Theodoritos Athenagoras of Elaia, Dean of Holy Cross Greek Orthodox Theological School, of Brookline, Mass.

Also Mrs. Guy a Benchoff, National President of the Women's Guild, Evangelical and Reformed Church, from Woodstock, Va.; Mrs. Theodore O. Wedel, President of the United Church Women, a Protestant Episcopal Church member and civic leader of Washington, D. C., who heads a nation-wide organization representing 10,000,000 women.

Also Bishop B. Julian Smith, president of the Board of Publications of the Christian Methodist Episcopal Church, from Chicago; Dr. Arthur Gardiner Coons, president of Occidental College, Los Angeles, Calif., a member of the Presbyterian Church, U.S.A.; and Francis S. Harmon, editor and lawyer, a member of the American Baptist Church and vice-president of the Board of Trustees of the new Interchurch Center, New York.

Charles E. Wilson was re-elected treasurer of the Council. He is chairman of the board of Grace Lines, a former General Electric executive and director of Office of Defense Mobilization, and is a member of the American Baptist Church. The Rev. Norman J. Baugher, of the Church of the Brethren, Elgin, Ill., was elected recording secretary. *End*

Common Sense about War and Peace

Excerpts from an address given at National Methodist Student Conference, meeting at University of Kansas, Lawrence, Kan.

by Norman Cousins

1. The Soviet Union has put the United States on notice that any action against Syria will mean war.

2. The United States has put the Soviet Union on notice that any military interference in the Middle East could mean that the United States would drop bombs on the Soviet Union itself.

3. The sudden heating-up of the cold war is not taking place in the world of the bow and arrow—or even of the block buster.

4. The present crisis is taking place in the world of the hydrogen bomb and the guided missile.

5. A hydrogen bomb has already been tested that contains more than one thousand times the explosive power of the bomb that destroyed Hiroshima and killed 230,000 people (latest Japanese estimate).

6. Enough nuclear explosives now exist to put an end to life on earth.

7. The same launching platform that can send a man-made satellite into outer space can send missiles carrying hydrogen bombs across the oceans.

8. In the age of the intercontinental ballistic missile, America and Russia are eighteen minutes apart.

9. No adequate defense to protect civilian populations has been devised against hydrogen bomb attack.

10. Even if countless billions should be spent in building a network of underground cities, it is doubtful that people could get into the shelter in time.

11. Even if human life should continue after a war, the cities of man will be pulverized, the air will be fouled by invisible poisons, the genetic integrity of human beings will be violated, and future generations may be twisted, deformed, enfeebled.

12. Even without respect to a war, serious danger is represented by unlimited testing of nuclear explosives.

13. A sub-committee of the Joint Congressional Committee on Atomic Energy has warned that unless a world ban on nuclear testing is put into effect, the level of radioactivity in the air will rise beyond the tolerances set by the U. S. Atomic Energy Commission.

14. Meanwhile, the A.E.C. has undertaken surveys showing that detectable amounts of the dreaded radioactive strontium have already been found in samples of the nation's milk.

15. The amounts of radioactive strontium so far found in milk are now believed to be under dangerous levels, but these levels will be passed as the result of unlimited testing.

16. Two weeks ago, the British government put a ban on milk distribution in an area of 200 square miles (Cumberland) because of an accident resulting in a dangerous increase of local radioactivity.

17. The Japanese government recently tested its soil and found that dusting from radioactive strontium in the Tokyo area, as the result of nuclear explosions by the United States and the Soviet Union, is fast approaching the danger levels specified by the United States Atomic Energy Commission.

18. Even if not another bomb is exploded, the continuing radioactive fallout over Japan, measured in millicuries of strontium 90, will be well beyond the A.E.C. safety estimate by 1962.

19. Because of the pattern of winds, the Northeast area of the United States is believed to be particularly vulnerable, according to expert testimony before the Joint Congressional Committee on Atomic Energy.

20. Recently, scientists at the University of Minnesota reported that radioactive levels in the area of Minneapolis were more than one hundred times the national average.

21. Radioactive substances resulting from nuclear explosions are not dispelled by the atmosphere. It takes twenty-six years for a quantity of radioactive poison produced by a nuclear explosion to lose half its strength.

22. So far, 132 nuclear explosions have been set off by the United States,

he Soviet Union and Great Britain.

23. Only a small fraction of the poisonous radioactivity produced by those explosions has come to earth. Each additional explosion, therefore, adds to the cumulative total of radioactivity in the atmosphere.

24. There is no way to wash the sky.

* * *

All these facts—the mushrooming tensions of the Middle East, the existence of launching platforms for satellites that can be used for intercontinental ballistic missiles, the power of modern nuclear explosives, the lack of an adequate civilian defense, the danger represented by unlimited nuclear testing—all these add up to the gravest moment in human history.

At one time, it was possible to think of war in terms of victory. Today, as President Eisenhower has rightly said, victory is impossible.

For the first time in our history, therefore, we are preparing for a war we know we cannot win.

But we cannot be mute or inactive in the face of a dynamic and expanding world communism. We cannot be idle and indifferent witness to communist pressure against smaller nations.

We want to save the peace, but we also want to preserve our freedom.

What can we do?

We can begin by recognizing that great dangers require great measures.

The kind of policies that might have made sense fifty or even fifteen years ago are obsolete today.

If we think in terms of military security alone, we will lose our security.

If we think in terms of national sovereignty alone, we will destroy our sovereignty.

No policy makes sense for America unless it addresses itself to the entire human situation, unless it seeks to meet the present overwhelming danger to the human community.

Man belongs to the human race even before he belongs to a nation or a culture or a special group. But the human race as such is unrepresented in the world today. It lacks an organization. It lacks a spokesman. It lacks the world law which alone can give it protection.

The problem at its largest, then, concerns the safety of sacred life on earth.

Unless we address ourselves to that problem, we will be wasting our energies, inviting new dangers, missing the real opportunities.

Only as we develop the big ideas and the moral imagination in behalf of the human cause on earth will we be making vital connections with the world's peoples.

What, then, do we say to the world's peoples?

We can say that we pledge everything we have to the cause of a meaningful peace on earth—that there is nothing we will not give, nothing that we will not sacrifice in helping to create a planet safe and fit for human habitation.

We can say that we believe the time has come for the cause of man to be put above the cause of the nations. That unfettered national sovereignty does not serve the cause of man and should be modified as required. That the state must serve the natural rights of man and not expunge them, and that if existing agencies do not serve those natural rights, new agencies should be created.

We can say that the question of the Middle East should not be settled on the basis of conflicting national interests but solely on the basis of justice as defined by a world court and enforced by the United Nations.

We can say that other insistent world problems—the partition of Germany and the partition of Korea among them—should be settled on the basis of justice as defined by a world court and enforced by the United Nations.

We can say that we believe the conquest of space should be carried on in the interests of all the world's peoples. We can propose a pooling of world science and resources for this purpose.

We can say that no nation on earth has the right to lay claim to outer space, that man himself must be sovereign in this area, and that the United Nations is the proper agency to represent him for this purpose.

As it concerns nuclear explosions, whether with respect to their use in war or their use in tests, we can say:

That we would rather die ourselves than use these explosives on human beings;

That our purpose is to serve man, not exterminate him;

That no nation has the moral right to contaminate the air that belongs to all peoples;

That there is a serious question about the effects of nuclear testing on human tissue, and that we are therefore suspending our own tests at once and are calling upon the United Nations to institute immediate compliance by *all* nations;

That no nation has the moral right to pursue and punish unborn generations through damage to the human germplasm;

That an abolition of testing does not by itself dispose of the critical problem of existing stockpiles of nuclear weapons, nor does it assure the world that fissionable materials for military purposes will not be made. But abolition of testing is a good place to begin.

Besides, we have no choice. Each bomb that is exploded is not really tested; it is used. It is used in the sense that each bomb that is exploded does injury to human beings.

As it concerns the general question of disarmament we can say:

That there can be no true safety for the human race so long as the nuclear armaments race continues;

That effective disarmament requires more than national agreements; it requires the machinery of control and enforcement under the United Nations;

That there is no sound basis for arms control in the world unless the United Nations is equipped and empowered to guarantee security and justice to all nations;

That a large portion of the savings from disarmament should go into developing the resources of the earth for the benefit of the world's peoples;

That these savings should also be used to fight disease and illiteracy in the world.

As it concerns the United Nations itself, we can say:

That the U.N. is still our best hope for peace;

That we will support with all the means at our command the attempt to develop the United Nations to the fullest and to strengthen it as it has to be strengthened to replace world anarchy with effective world law.

The advocacy of these ideas—advocacy carried forward not for ourselves alone, but for the greater good of human beings everywhere, regardless of political divisions—this advocacy will not automatically assure the peace.

But advocacy of great ideas in connection with great crisis can represent our greatest strength.

We may not be able to win a nuclear war; for that matter, no nation can. But we can win with ideas that speak for man. *End*

Warren Hall and Ministers' Families

BOSTON UNIVERSITY'S WARREN HALL FOR GRADUATE STUDENTS—This apartment house on Buswell St., in the Back Bay, not far from the Commonwealth Ave. campus, provides 85 apartments for graduate students. Of these 50 are made available for students from the School of Theology.

by Warren C. Carberg

Brides of Boston University School of Theology students receive special training for their exacting roles as ministers' wives before their husbands are ordained.

The importance of this training adds to the effectiveness of their husbands' ministry in no small measure.

A minister's wife must be an exceptional woman trained to understand the obligations that go with a call to the church.

In addition to her duties as housekeeper, hostess and mother, the wife of a minister must also assume a role in helping her husband carry on the work of the church.

Forty per cent of the students are married when they enter the School of Theology. Sixty per cent are bridegrooms before the end of the second year. At least 70 per cent are wed before graduation and sometimes this figure reaches 80 per cent.

In order to bring the School of Theology families into a closer community of understanding, Boston University has purchased a large apartment house on Buswell St. near the University's Charles River campus.

Of the 85 apartments in Warren Hall, 50 are available for theology students. The others are for graduate schools in law, medicine and other graduate schools of the University.

Within the framework of this friendly community, brides of young theological students meet some of the men and women with whom her husband will be intimately associated after graduation.

With wives of other graduate students, she learns the value in discussing common problems and finding approaches and solutions.

There are many community night programs at Warren Hall as well as meetings of such organizations as the Mount Vernon Student Association, the Methodist Social Union and at the University lectures, concerts, dramas and parties.

These wives also have their own organization called the Edith Buell Club, named for the wife of one of the great deans of the school, the late Dean Marcus D. Buell.

Mrs. Walter G. Muelder, wife of the present dean of the School of Theology

s advisor for a non-credit course on he role of the minister's wife which as proved to be of great value.

Students at the Boston University School of Theology are recruited from ll parts of the nation. They are enolled from over 260 colleges and universities, 45 states and 16 foreign countries.

Last year the School of Theology tudent body numbered 450. Two hunlred and eighty were candidates for legree of S.T.B. (bachelor of sacred heology); 41 for S.T.M. (master of sacred theology); 39 for Th.D. (doctor of theology); seven for A.M. (master of arts); and 54 for Ph.D. (doctor of philosophy). The rest were special students.

The training involved in becoming a minister is not easy. There are no "soft" courses at theology. They call for an enormous amount of reading and study.

In addition most theology students are already pastors in small country churches, or, they serve sometimes with their wives, as directors of religious education, or as assistant ministers, in larger churches.

A typical young theologian is the Rev. Frederick F. Harling, a native of West Roxbury and a former Navy pilot in the Korean War. He is student pastor of the Essex (Mass.) Methodist Church. Most of his duties there are fulfilled over the weekends. But board meetings, funerals or weddings sometimes necessitate his presence during the week.

His wife, Marcelle, a graduate of the General College of Boston University, is now working for a master's degree. They have a one-year-old daughter, Christine.

In addition to her studies, Mrs. Harling is an efficient housewife and mother. She even finds time to take a course in child psychology at the Massachusetts Memorial Hospitals.

Students' wives put out their own newspaper. They attend religious retreats at Osgood Hill, the Boston University Conference Center in North Andover. Warren Hall has its own fellowship organizations with chairmen to guide the manifold activities.

The four conferences of the Boston Area of the Methodist Church are making the effort to raise $100,000 to pay for the basic furniture for the Warren Hall apartments. This is one of the projects of the Quadrennial Emphasis on Christian Higher Education, a four-year program by Methodists throughout the nation.

The Rev. John Wesley Neff, minister to Methodist students at Boston University, is a frequent visitor at Warren Hall. His advice and counsel prove to be valuable to the young theologians.

He points out, that at present there is a shortage of young ministers. The Methodist Church needs 1,200 new ministers annually for replacements alone.

Additional ministers are needed for new churches and staff expansions of all types. At present the shortage of ministers is critical. To assist in remedying this condition, the School of Theology is actively promoting a recruitment program for more ministers in co-operation with the Board of Education of the Methodist Church.

End

SHARING OF JOYS AND RESPONSIBILITIES PART OF TRAINING OF MINISTERS' WIVES—These three young wives of ministers studying at the Boston University School of Theology School chat about child care while two ministers discuss church business. Left to right: Mrs. Vaughn Stewart and her son, Dale; Mrs. John E. Elliott and her son, Donald Lynn; Mrs. Frederick F. Harling and her daughter, Christine; the Rev. Mr. Harling; and the Rev. John Wesley Neff, minister to Methodists on the Boston University campus.

The Living Word

by Luther A. Weigle

"Allege" and "advertise"

To "allege" now means merely to assert, but in the sixteenth century it meant to adduce evidence, hence to cite or quote authorities. That is what it means in Acts 17: 3, where we are told by the King James Version that for three weeks Paul "reasoned with them out of the scriptures, opening and alleging that Christ must needs have suffered and risen again from the dead." Yet Webster's New International Dictionary cites this text as evidence that "allege" means "to assert without proof, but with the implication of readiness or ability to prove." Does the writer imagine that Paul spent three weeks brandishing the Scriptures, implying that he could prove what he was asserting, but failing actually to cite or quote any evidence? That our best dictionary could go so far astray is just an additional bit of evidence that the archaic language of the King James Bible easily misleads the reader. The Revised Standard Version translates the passage: "They came to Thessalonica, where there was a synagogue of the Jews. And Paul went in, as was his custom, and for three weeks he argued with them from the scriptures, explaining and proving that it was necessary for the Christ to suffer and to rise from the dead, and saying, 'This Jesus, whom I proclaim to you, is the Christ.'"

The word "advertise" appears twice in the King James Version, Numbers 24: 14 and Ruth 4: 4. Its meaning is simply to tell or inform, without any of its twentieth-century connotations of wide public notice. When Balaam said, "I will advertise thee what this people will do to thy people," he meant "I will let you know. . . ." The statement of Boaz to the kinsman of Ruth, "I thought to advertise thee," was not a threat; what he said was simply, "I thought I would tell you of it."

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American Methodism

as seen by

Alan Walker

Noted Methodist Evangelist

of the

Australasian Methodist Church

An advance release

from "Together"

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From the vantage point of his native Australia after 18 months spent in discovering America, Alan Walker, noted Methodist evangelist of the Australasian Methodist Church, points out what he found to admire about America and American Methodism despite apparent weaknesses, some of them serious.

"Towering above every other impression is that of the amazing kindness of the American people and the wonder of the fellowship of the church," writes Dr. Walker. "Everywhere it was the same—North, South, East and West. We were humbled thousands of times by kindness unlimited."

Most disturbing, however, was the tendency toward conformity that he found on every hand. "Among students," he points out, "critical, radical thinking is notable for its absence. Even in the pulpit a prophetic ministry is muted."

This he found illustrated especially in the acceptance of the present economic course of society. "I heard sharp criticism of Communism, but too little examination of capitalism. In 18 months I cannot remember one critical statement from a Christian source in the U. S. Press." He admits that "America has the highest standard of living in the world," but believes that it also has "the lowest standard of satisfaction of living."

During his 18 months of discovering America, Dr. Walker taught for six months in Boston University's School of Theology, attended the World Methodist Conference at Lake Junaluska, attended the General Conference in Minneapolis, spoke in 40 states, and attended more than 20 Annual Conferences. For that reason his conclusions about The Methodist Church in America are not the result of snap judgment.

He found American Methodism,

which numbers more than the whole population of Australia, "a great cell of health and wholesomeness in the total body of the nation." The reasons for this, he believes, are five:

1. The large Sunday-morning acts of worship across the nation.

2. The strong link forged between Methodism and higher education.

3. The adult Christian-education program of the church.

4. The financial and organizational genius of Methodism.

5. The cohesion and discipline of the church whereby—through national boards, the bishops, and their superintendents—great policy decisions are carried out.

But counterbalancing these sources of strength, Evangelist Walker observed certain weaknesses.

The first is *the weakness of work among teenagers.* "I found the absence of adolescents at worship in many churches startling." He felt that the churches were doing little to challenge youth—were thinking too much in terms of entertainment. "I believe that American young people are capable of something better and will respond to more spiritual guidance in place of so much entertainment."

The second weakness is *the loss of the working class and the lower income groups,* as exemplified by the retreat from blighted inner-city areas to suburbia and the attractive suburban church. "I could imagine no more significant quadrennium plan for American Methodism than to fight its way back into the decaying inner cities where there is such a large proportion of our lower economic classes of every race and color," concludes Dr. Walker.

Third on the list of weaknesses is *the weakening of the Protestant Sunday.* In Dr. Walker's estimation, America no longer has a Christian Sunday—only a Christian Sunday morning. "All over America," he says, "I saw 'business as usual' on Sunday morning—everything being sold from drugs and groceries to automobiles and furniture. I fear the price the Christian forces will pay for this loss of a whole day of 'rest and gladness' will be a shallow discipleship."

And the last weakness is *the failure of American Methodism to be Christ-centered.* By this, he explains, he means the tendency to accept a theological point of view in which Jesus becomes merely one of the religious teachers of the world instead of Saviour and Lord. "Thus the uniqueness of Christianity is lost. It becomes just another one of the world's religions."

Is a revival of religion taking place in America? No, not yet, says Dr. Walker. "True revival is reflected in the moral transformation of society. This is not apparent in America. More people went to church in America last year than ever, but the crime rate was higher, too."

However, Dr. Walker does have an explanation for that quickened interest which he observed all about him. "It is a protest by the people against the way of life that has become dominant in society. People are tired of a society saturated with sex, weary of aspects of the competitive materialism which goes with capitalism, unnerved by the monster of atomic warfare which hate and science have conjured out of the pit of hell."

What about the next 15 or 20 years? They are critical, believes Dr. Walker. So much in which people have placed their trust has failed them. A vacuum in faith has developed. But the human mind cannot be held in suspense and the human spirit cannot live in a vacuum. If a strong and relevant Christian faith does not fill that vacuum, something else will. Thus the Church, including Methodism, faces an unparalleled period of opportunity and urgency."

As for other conclusions, he has this to say: The most beautiful scene? Lake Junaluska in the gloaming in North Carolina. Most majestic? The Rockies in Glacier National Park. His most irritating experience? Finding many lake shores and beaches restricted to private ownership and seeing the exploitation for private gain of much that should be the free playground of all the people.

The most disturbing sight? Las Vegas gambling casinos at 2 o'clock in the morning. Most frightening? The passion of an Alabama garage-owner discussing what to do about Negroes. Most hopeful: the plaque at the UN honoring the lives of men who have already died—not for any single national state—but for "one world" living at peace. *End*

METHODIST FAMILY OF 1958

A search for the 1958 "Methodist Family of the Year" is being launched, according to Leland D. Case, editor of *Together,* official monthly magazine for Methodist families.

The event is sponsored jointly by *Together* and The Methodist Church's General Committee on Family Life, which is headed by Bishop Hazen G. Werner of Columbus, Ohio.

The family chosen will be featured in the October issue of *Together* and will be the guest of the magazine at the denomination's Third Family Life Conference in Chicago, October 17-19.

In a letter addressed to all Methodist pastors, Bishop Werner has asked every local church official board to share in the selection of the Family of the Year by making a nomination of one of its families for the honor. Anyone may suggest a family, but the official board will determine the final nomination.

Candidates will be screened by official family life judges at the district, conference, and finally, the national level. The choice of the Family of the Year will be made from the approximately 100 families chosen to represent their respective annual conferences.

The list of qualifications emphasizes that parents nominated must be 50 years of age or under, with two or more children baptized and members of the church or Sunday School. Parents must not be employed by any national Methodist church organization or directly related to persons in such connections.

The announcement specifies: "Nominees must exemplify Christian family life. Parents must apply Christian ethics in business or professions. The family must take a creative role in church and community, and be good neighbors."

In selecting a Methodist Family of the Year, *Together* is following a tradition established in connection with the two previous Family Life Conferences. At the 1951 conference in Chicago, Dr. and Mrs. Glenn W. Burton and their five children of Tifton, Ga., were honored. Dr. Burton is a geneticist with the U. S. Department of Agriculture.

A retired mail carrier, Henry Barker of Boaz, Ala., and his wife and ten children, were cited as the Family of the Year at the 1954 Family Life Conference, held in Cleveland, Ohio.

New England Students Attend Quadrennial Conference

Boston University representatives at Methodist Student Conference at Lawrence, Kans. Left to right: Ann Pulsifer, 385 Main St., Portland, Conn.; Bruce Chambers, 28 Bruce St., Taunton, and the Rev. Ben Conley.

At Lawrence, Kans., Methodist student conference. At the left is Margaret Hendricks, full-time staff worker at the Boston University Student Christian Association.

"The Uncommitted Generation."

Is this phrase truly descriptive of the Methodist students in our institutions of higher learning today?

Since the 100 or more New England Methodist students returned from the Quadrennial Conference of the National Student Movement at Lawrence, Kans., Dec. 27-Jan. 1, many conferences have been held centering around the panel discussions and workshops.

The Rev. John Wesley Neff, minister for Methodist student work on the Boston University campus says that the 1,100 undergraduates who come under his spiritual direction are by no means certain that they are uncommitted although many believe that they are.

Certainly they are vitally interested in the issues that are shaking the world. The Rev. Ben B. Conley, field secretary for the New England Student Movement, with headquarters in the Student Christian Association of Boston University attended the Lawrence conference.

He brought back with him the conviction that although New England students do not want to be committed until they have all the facts they feel

sense of urgency over events and npending events.

Present-day college students, he beeves, are not so much concerned bout the Russian Sputniks as with ie frantic effort of Americans to put ir own Sputniks in the air.

They do not approve of such phrases s "massive retaliation," and current rends away from peace. Many feel iat we are in an armaments' race hich is bringing us to the brink of ar.

But above all else Methodist stuents of today want the facts and iey want to get them straight.

It was this desire that prompted hese youngsters to issue a declaration f responsibility and concern about vorld problems; uncovering certain actual information and then acting n it.

The statement said in part: "By he talks and fireside discussions of his Sixth Quadrennial Conference we ave been reawakened to our responibilities as followers of Christ. We eel compelled to take Christian action n every situation that we encounter. This extends beyond our position as ollege students, to our place in and bligation to our nation and the world.

"Petitions and bull sessions are not adequate expressions of our responibility. There are concrete actions vhich we, as concerned Christian stulents, can initiate on our own Chrisian campuses, if we wish to make his a world in which we can experience freedom, peace and justice. But we have to know before we can act. We cannot act until we are able to answer such questions as:

"What is radioactive strontium and how dangerous is it?

"How dangerous are the radioactive wastes of peaceful atomic energy?

"What were the conclusions of the Congressional hearings on radioactive fall-out?

"What is the fallout in your particular area?

"Is a clean bomb possible?

"What would be the effect on our military defense if nuclear testing were stopped for a period of 18 months or two years?"

"These questions can only be partially answered through mass media of communication. To be well-informed we must go to other sources and explore as many points of view as possible." Some sources suggested to us at this conference by Norman Cousins and various interest groups are:

Atomic Energy Commission, Washington 25, D. C.;

Federation of American Scientists, Washington, D. C.;

Methodist Board of World Peace, 740 Rush Street, Chicago 11, Ill.;

Strategic Air Command survey reports on W. W. II (Nagasaki and Hiroshima);

State Department, Washington, D. C.;

Society for Social Responsibility in Science, 663 Rochdale Circle, Lombard, Ill.;

National Committee for a Sane Nuclear Policy, Box 1750, New York 17, N. Y.;

American Friends Service Committee, 20 South Twelfth Street, Philadelphia 7, Pa.;

Fellowship of Reconciliation, Box 271, Nyack, N. Y.;

Department of Defense, Washington, D. C.

In addition to these resources, several projects have also been suggested at this conference. This is where the student plays a vital role. Because of his location on the college campus, with its availability of library and laboratory facilities, faculty, and a relatively neutral situation, the university student has more opportunity than the average citizen to undertake such activities as:

1. The running of tests by college physics laboratories on radioactive strontium. (Norman Cousins suggested that these tests could be run on such items as soil and milk.)

2. The reporting of these findings on strontium to dairy farmers, dairy associations, and agricultural bureaus.

3. The publicizing of these findings in local newspapers and on local radio and television stations.

4. Writing to the Atomic Energy Commission and the House Subcommittee on Atomic Energy asking for reports on radioactive fallout and comparing these reports with the university laboratory tests.

5. Inquiring into our individual congressmen's positions on disarmament, nuclear testing, and radioactive fallout.

6. Writing to members of the Department of Defense asking them their views on military armaments.

7. The holding of discussions, panels, debates, and chapels on disarmament, cessation of nuclear testing, and radioactive fallout.

These are *some* of the actions that can be taken by Christian students. But increased personal knowledge and the information gained from these actions does not fulfill our obligations. We must communicate and publicize in every way possible—by correspondence with other students, articles in college and community newspapers, and other available channels—the results of our inquiries. This is a positive expression of our Christian concern and responsibility.

(The World Christian Community commission of DePauw University's M.S.M., which drafted this statement, has offered to act as a co-ordinator between all interested universities. In this capacity, they would distribute newsletters containing information on the findings and activities of the various colleges, several times during 1958. Students who are eager to work on these projects and share in the discoveries are invited to sign the list found on the Conference bulletin board in the Student Union.)

New England Methodist students are interested in the whole field of radioactivity, and the radioactive wastes of peaceful atomic energy. Most of the students feel that the dangers of radioactive fallout are more serious than the government is ready to admit.

The disagreement of our scientists on this subject has led students to feel that we are playing with something we don't understand, that there is some irresponsibility in the disposal of radioactive wastes.

Many of the students feel that massive reconciliation is a more effective policy than massive retaliation. One student said. "If the United States today were to end all plans for atomic retaliation, Russia would have no choice but to follow because of world opinion."

Meetings to be Held

More discussion on "the Uncommitted Generation," will be heard at the Spring Workshop for the training of leaders on Feb. 22 and 23 at Stoughton with Miss Jane Stentz, assistant personnel secretary of the Board of Missions, New York City, as the speaker. The workshop will be conducted by the Rev. Walter L. Holcomb of the School of Theology of Boston University.

The annual Spring conference will be held March 28, 29 and 30 with Dr. Nels Ferré of Andover-Newton Theological Seminary speaking on "Evangelism and the College Campus," at the Rolling Ridge Conference Center in North Andover.

Working Mothers and Delinquency

A Survey Report

Do working mothers cause juvenile delinquency?

Two Harvard criminologists report that the rate of delinquency is highest where the mother is an off-and-on worker outside the home.

A higher percentage of delinquents, and of the factors that lead to delinquency, occurs where the mothers are erratic workers than where the mothers either stay home or work steadily at one job.

Dr. Sheldon Glueck, Roscoe Pound Professor of Law, and Dr. Eleanor Touroff Glueck, Research Associate of the Harvard Law School, report "a guarded conclusion that the villainess among working mothers is the one who seems to have some inner need to flit erratically from job to job—probably because she finds relief thereby from the burden of homemaking and the rearing of children."

A Different "Breed" of Mother

Writing in the current issue of "Mental Hygiene," just out, they suggest that such mothers are "a different 'breed' from women who are regularly employed. . . . The latter are seemingly more interested in the need or duty of providing a steady addition to the family income."

If this is the case, they say, the off-and-on working mother "appears to be in need of special counseling, and her family of special attention."

"It may be generalized that women seek employment outside the home for economic reasons. However, in many instances there are doubtless more deep-lying and subtle motivations. In some cases we are confronted with mothers who, for intellectual or temperamental reasons, cannot or will not adequately fulfill the role of motherhood. This would seem to suggest the need of individualization in determining how to improve the situation in the homes of working mothers.

Government Grants No Answer

"An overall governmental policy of financial grants to mothers is not enough and may even be disadvantageous in some cases where it is not true economic need but rather the desire for the latest gadgets to 'keep up with the Joneses' that may be the propulsive motive. Thus, not only economic help but educational, psychiatric and spiritual aid as well must be called into play in the constructive management of this growing social problem."

The Gluecks' conclusions are based on a restudy of their data on 500 delinquent boys compared with a matched group of 500 boys who did not get into trouble. In "Unraveling Juvenile Delinquency," they reported in 1950 that the quality of a boy's home life is far more important than where he lives in determining whether or not he goes wrong. They isolated key factors distinguishing delinquents from non-delinquents, and this has enabled social workers to predict which boys are most likely to get into trouble.

Housewives, Workers and Off-and-On Workers

In their new study, "Working Mothers and Delinquency," they went over the data on their two groups of boys in terms of three kinds of mothers: 1) *Regular workers,* who have been gainfully employed for all or most of the time since the birth of the particular child; 2) *Occasional workers,* who have been gainfully employed now and then ("There has been no fixed pattern in her employment. She has drifted from one job to another with unpredictable frequency, laying off at will and resuming at will."); and 3) *Housewives,* who are full-time homemakers and mothers. All the boys in the study come from low-income families.

Here are some of their detailed findings:

1. *Erratic mothers who work off-and-on contribute to already existing pressures that make for juvenile delinquency.*

***Deep-seated hostility* in the boy (conscious or unconscious hatred against others without a normal reason for it, usually accompanied by a fear that others are hostile) is one of the danger signs. Three-fourths of all delinquents showed this trait, whether their mothers worked or stayed home. Among the boys who had not been in trouble, however, three-fourths of those whose mothers were off-and-on workers also showed hostility. The percentage was much lower where the mother worked regularly or stayed at home.

***Leisure Hours.* "A higher proportion of delinquents whose mothers were occasional workers occupied their spare time away from home than of the sons of either housewives or women regularly employed."

***Supervision.* Whether the boys were delinquent or not, "the mothers who worked did not provide as adequately for the supervision of their children as those who were not employed." Inadequate supervision is a common factor among delinquents.

**Movie -Going.* "Significantly more cessive (three or more times eekly) among boys already de-nquent who were the sons of working others than of mothers who were ot gainfully employed." The non-elinquents as a group attend movies ir less frequently, whether their others go out to work or not.

**Playing Hookey.* Truancy is gh among delinquents. About 55 ercent of the delinquents whose others worked regularly or stayed ome regularly were truants by the me they were 10. But 75 percent the delinquents whose mothers orked off-and-on were truants. There is evidence of more adequate id planful arrangement for the care the children and for keeping in uch with their school problems by others who had the capacity for eady employment."

2. *Among families in serious finan-al trouble, considerably more de-nquents come from homes where the other works off-and-on than from omes where the mother works regu-rly or stays home full-time.*

**Family Support.* Almost 75 per-nt of the delinquent boys whose others worked off-and-on also had thers whose work habits were poor, contrast with 57 percent of the de-nquents whose mothers remained at ome. "A boy both of whose parents e industrial liabilities is more likely become a delinquent."

**Broken Homes.* "The absence of e mother in gainful employment ould appear to furnish added pres-ires to the circumstance of an al-eady broken home in making for de-nquency in children."

**Disturbed Fathers.* "The com-ined circumstance of emotional dis-irbance in a father and the absence, specially the erratic absence, of the other from the home in gainful em-oyment contributes to the de-nquency of the children."

**Relief Rolls.* "In the homes of on-delinquents there was relatively ttle financial dependency. Among e families of delinquents who were rced to rely on sources of support her than the earnings within the mily, a significantly higher pro-ortion of the mothers were only oc-asionally rather than regularly em-oyed women."

3. *Some 58 percent of the mothers delinquents who are off-and-on orkers had been delinquents them-lves.* Only 40 percent of the house-ives and regularly employed mothers with delinquent sons had been de-linquents.

**Self-Respect* was lacking in more of the erratic workers (and their husbands) than of the steady workers and the housewives (and their hus-bands).

4. *Absence of the mother from the home, whether regularly or sporadi-cally, tends to weaken family ties, and thus contributes to juvenile de-linquency.*

**Domineering Mothers.* More em-ployed mothers than housewives play the guiding role in household affairs. In the homes of delinquents, too, the wife who works regularly or sporadi-cally is more apt to dominate family affairs.

**Father's Discipline.* 95 out of 100 delinquents have fathers who are lax, inconsistent or over-strict, rather than firm and kindly, in their dis-cipline. Among the non-delinquents, these inadequate fathers were found much oftener in homes where the mother worked, and even more where she worked only part of the time.

**Getting Along with Each Other.* Incompatible parents are associated with delinquency, and there is much more incompatibility between the parents in homes where the mother works either regularly or sporadically.

**Family Feeling.* Lack of family cohesiveness, or unity, is common in the families of delinquent boys. This lack is much more common, whether the boy is delinquent or not, in fami-lies where the mother works regularly or off-and-on.

5. *Boys who are the skin-and-bone type are more apt to get in trouble when their mothers work.* These "ectomorphs" are lean, fragile, sensi-tive, and less stable than other types. More than fat, muscular or "bananced" types, they react to such unfortunate circumstances as unsuitable supervi-sion by the mother, maternal hostility or indifference, emotional disturbance of the father, broken homes, inade-quate discipline by the father, in-compatability between parents, lack of family cohesiveness or rearing by a mother-substitute.

"Here again," the Gluecks conclude, "the evidence suggests that a mere mass program of financial subsidy to induce necessitous mothers to remain at home is not enough. Individualiza-tion is called for, both of the child and the family, and financial aid must be supplemented by assistance in the form of educational, religious and psychotherapeutic guidance." *End*

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Adv.

Area Churches

On Monday night, December 9, a new experiment was held in the Fellowship Hall of the *Wesley Methodist Church in Amherst, Massachusetts.* A joint meeting of the Official Boards of the Leominster Methodist Church, with their pastor, the Reverend Horatio Robbins, and the Official Board of the Wesley Church, and their pastor, Reverend Raymond Fedje, was held. This was an endeavor to acquaint the people of Leominster with the quadrennial program and also to give them an opportunity of seeing how some of the money for the Advance Special during the last quadrennium has been spent. It was previously agreed upon to allot a definite amount of time to each Official Board and they held their meeting while the others listened. Not only was it a time of information for both groups, but a time of fellowship and making of friends with other Methodists of a nearby community. Following the meetings, a tour of the new Thompson House and Wesley Church was conducted by the Chairman of the Trustees, William Harlow, and then refreshments were served by the ladies of the Official Board.

•

The New England Conference Committee on Urban Life held its annual meeting at the Old Union Oyster House, Wednesday, January 15, at 8.00 P. M. Reverend William C. Ziegler, Chairman of the Committee, presided. The District Superintendent, the Reverend H. Daniel Hawver, spoke to the assembled group. Reports of the South End Methodist Parish were presented to the committee. Those making reports were Mrs. Martha Davies, Parish Director, the Reverend Royden C. Richardson, pastor of the Tremont Street Methodist Church, the Reverend Egbert C. McLeod, minister of the Union Methodist Church, the Reverend John E. Barclay, minister of Morgan Memorial Church of All Nations and Co-ordinator of the parish. The committee which heard the reports expressed its approval of the progress made so far by SEMP. It was evident from the reports that the three churches which are part of this cooperative work are bringing a new note into city church work in Boston.

ST. JOHN'S METHODIST CHURCH, Dedham, Mass., celebrated its fiftieth anniversary last November. The present pastor, the Rev. Dr. John C. Wingett and Mrs. Wingett have been with the church since Dr. Wingett's appointment in 1949 following 6 years as superintendent of the Lynn District of the New England Conference.

In a historical sketch prepared for the occasion by Frank W. Kimball it is observed that "the present structure was built in 1908 at a cost of $20,000." Wallace S. Murray is the licensed local preacher of the congregation.

•

THE SOUTH METHODIST CHURCH, Manchester, Conn., the Rev. Fred R. Edgar, pastor, is publishing a mimeographed "Service Men's News" letter which is sent each month to about 50 service men and women from the church.

•

THE WEST DUXBURY METHODIST CHURCH, West Duxbury, Mass. Founded in 1818, celebrated the 90th anniversary of the laying of the cornerstone of the present Church building recently.

An "Old Home Day," with a song service directed by Mrs. George Hill, Jr., the wife of the pastor of St. Paul's Methodist Church of New Bedford, Mass.

Letters were read from former pastors who were unable to be present, including Bishop Newell S. Booth of Africa who served as pastor from 1926 to 1928.

The Rev. Robert Lisensky is pastor of the church.

Appointments

The Rev. Frederick P. Frank from the New England Southern Conference to the New England Conference, co-pastor of the Church of All Nations and chaplain of the Goodwill Industries of Morgan Memorial, Boston, Mass., Feb. 1.

•

The Rev. Newman J. LeShana from supernumerary relation to succeed the Rev. Mr. Frank at Chatham and South Chatham, Mass., Feb. 1.

•

The Rev. Steven M. Seminerio from Trinity Church, Medford, Mass., to St. Stephen's Church, Marblehead, Mass., Feb. 15. He succeeds **the Rev. Albert S. Bristol,** who returned to Texas.

The Rev. Herman M. Meiser from Wesley Memorial Church, East Hartford, Conn., to Wellfleet and Eastham, Mass., Feb. 8. He succeeds **the Rev. J. Gordon Allen,** who is director of the Fall River Deaconess Home for Girls.

•

The Rev. Leon S. Hatch, Jr., from East Braintree, Mass., to North Attleboro, Mass., Jan. 1.

•

The Rev. Matt Mees from New London to Wesley Memorial Church, East Hartford, Conn., Feb. 16.

•

The Rev. Percy F. Smith from South Church, Manchester, Conn., where he was associate, to New London, Conn., Feb. 17.

•

Charles H. Duncan, supply, to Revere, Mass., succeeding **the Rev. Haldean S. Lindsey,** transferred to the Northwest Indiana Conference, Jan. 1.

•

John H. Kendrick, supply, to Newburyport, Mass., Feb. 9.

•

James E. Beskin, supply, to North Grosvenor Dale, East Thompson and West Thompson, Conn., Feb. 9.

•

Tex S. Sample, supply, to People's Church, Haverhill, Mass., succeeding **P. D. Neufer.**

•

Herbert F. Seavers, supply, to St. Andrew's, Worcester, Mass., succeeding **Roland E. Haynes,** now teaching at Clark College, Atlanta, Ga.

•

Royce N. Coan, supply, to Machias and Jacksonville, Maine, succeeding **T. D. Heming.**

•

Clarence Reed, supply, Linneus, Maine.

•

A. B. Thompson, supply, to West Thornton, N. H., succeeding **S. D. Cahoon.**

•

Isaiah Jenkins, supply, to Federated, Londonderry, N. H.

•

Ronald C. Wade, supply pastor of federated church on Springfield district.

•

J. Russell Hite, supply pastor of Barham Memorial and Church of Our Saviour, South Boston.

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From the Cabinet

by J. Kenneth Pearson

uperintendent, New Bedford Dist.
New England Southern Conference
The Methodist Church

One of the fine things about our Methodist connectional system is the availability of abundant resources to do effective work and an organization through which these resources can be reached and applied. Recently this was demonstrated in a very interesting and effective way in connection with a project developed by the Methodist church at South Carver.

At the request of the local church the District Town and Country Committee was to conduct a survey to discover in what ways the church could increase the effectiveness of its ministry to the community. To ascertain the attitude of the residents to the church and its work a house to house canvass was discovered to be essential.

Simple interview cards seeking responses to certain questions relating to age, sex, length of residence, membership, attendance, use and support of the church, etc., were prepared by the committee. For several reasons it was decided that this canvass, or survey, should be conducted by visitors from outside the membership of the church. But to cover the visitation of approximately one hundred and fifty to one hundred and seventy-five homes in a single afternoon was more than the committee itself could accomplish.

So it was that, through the office of the district superintendent, an appeal was made to the District Board of Lay Activities for twenty-five to thirty men to serve as canvassers in this survey. Through the District Lay Leader a letter was sent out to fifty-five men who were selected from twenty-six surrounding churches on the district. Immediate responses were received from over thirty men and on Sunday, December 8, the date of the survey, twenty-seven men were present.

On that date these men attended the Morning Worship service in a body and were served a dinner by the ladies of the church. Following this there was a period or orientation and instruction and by two o'clock the men were ready to begin the house to house survey. Shortly after four o'clock every house and family had been visited and a report meeting was held for preliminary tabulations. In spite of the fact that the weather was cold and rainy the men engaged in this work with interest and enthusiasm.

With this basic information now in hand the Town and Country Committee has the means by which it can more intelligently analyze the situation and work out a solution. This study is still continuing because pertinent information from other sources, records, etc., must be secured. However, without the ready and willing cooperation of the Board of Lay Activities and its ability to reach men on the district this project could not so easily and so quickly have been completed. Furthermore, outside of the dinner provided by the ladies of the church, the only major expense involved was the printing of the interview cards and the several mailings.

Here is a very effective plan of action that can now be followed to great advantage in similar and related projects, and all of this is possible because we are a connectional fellowship.

UNION MEMBERSHIP

International Brotherhood of Teamsters (Ind.)	1,368,082
United Automobile Workers (AFL-CIO)	1,320,513
United Steelworkers of America (AFL-CIO)	1,250,000
International Association of Machinists (AFL-CIO)	947,000
Brotherhood of Carpenters and Joiners (AFL-CIO)	850,000
International Brotherhood of Electrical Workers (AFL-CIO)	700,000
United Mine Workers (Ind.)	600,000
International Ladies' Garment Workers' Union (AFL-CIO)	450,802
Hotel and Restaurant Workers (AFL-CIO)	441,000
Hod Carriers and Common Laborers (AFL-CIO)	386,000
Amalgamated Clothing Workers of America (AFL-CIO)	385,000
International Union of Electrical Workers (AFL-CIO)	364,870
Brotherhood of Railway Clerks (AFL-CIO)	329,288
Retail Clerks International Association (AFL-CIO)	300,000
Textile Workers Union of America (AFL-CIO)	285,000

SPACE

(Continued from page 13)

service, and (e) betraying our moral leadership in the world.

3. The conscience of the nations has become so calloused that political leaders deal in missiles with nuclear warheads as aids to relieve economic recession.

Emergent Tragedy

The emergent tragedy of the great adventure is that mankind enters it not from a social platform of friendly competition, co-operation, and mutual respect. On the contrary, it has become an age of chronic conflict and lethal rivalry. Men speak of overtaking our enemies, of trans-atmospheric deterrence, and of cosmic retaliation.

Top leadership in space flights, experts like Mr. von Braun, have sought to have the U. S. A. build a "manned satellite to curb Russia's military ambitions." But the social ethics of such a policy is a diabolical downward spiral of destruction for everything a democracy should hold dear. If you tie the scientific explorations and the technical developments of space flights to military efforts, you are not able to advance the former without intensifying the latter. You then tie the noose of militarism tightly around the neck of a democratic people at the same time that you hang the burden of 40 billion pieces of silver in the form of a military budget around their ankles. The military budget itself cannot be increased without appeals to fear, rivalry, and conflict.

The argosies of trans-atmospheric commerce and well-being cannot be launched from the platforms of military rivalry. What is our platform to be made of? National prestige or international co-operation? Physical prowess or sharing our technics with underdeveloped nations? Scientific and technological status based on fear or global communication and mutual sharing? National military security or the commitment of the people to the United Nations and its agencies?

Shall we try to reduce outer space to a scarce value which only the powerful can enjoy or share the abundance of the cosmos with all earth's folk?

The solution to the ethical problems of outer space adventure must be found in the conference rooms of earth, the classrooms of universities, the sanctuaries of churches, and the conscience of each child of the Eternal.

End

Youth

Faith Methodist Youth Fellowship Wins Recognition

TWO OF THE OUTSTANDING LEADERS of the project were: Bonnie Hoyt (left), president, and Linda Dymicke, chairman of Christian Faith.

The Methodist Youth Fellowships of Faith Methodist Church, Chicopee, received a certificate of recognition from the United Nations for their outstanding achievement of collecting $325 for UNICEF—The United Nations Children's Fund. According to U.N. figures $325 will pay for the vaccination of 32,500 children to protect them against tuberculosis or enough to buy 152,500 glasses of milk for undernourished children or supply enough Sulphone drugs to cure 325 children of leprosy.

The MYF members realizing the tremendous good that they could do with so little money, set out to tell everybody about it. And this publicity campaign along with meticulous planning, was the secret for success.

Over 1,600 attractive flyers, designed, stenciled, and mimeographed by MYF members were delivered by other members to each home in the Fairview area of Chicopee. Posters were scotch taped to the show windows of every store and gas station in the area. Local newspapers printed many releases, including one with the above picture. One of the members took part in a radio broadcast telling the area people about our plans for "Trick or Treating" for UNICEF.

UNICEF tags and "Trick or Treat" labeled milk boxes were handed to the thirty-eight MYF'ers, along with group and street assignments on Hallowe'en night.

WINNERS

The winners in the Writing Contest of the Lord's Day League were announced at the Annual Banquet held at the Dorothy Quincy Suite of the John Hancock Building. The Rev. Forrest L. White, Chairman of the judges, presented the prizes to the winners, all from Massachusetts.

$50	First Prize	Pauline Webster of the Braintree High School and the First Congregational Church
$25	Second Prize	Lawrence Warnock of the Arlington High School and First Methodist Church
$15	Third Prize	William Locke of the Reading Memorial High School and First Baptist Church
$10	Fourth Prize	Margaret Smith of Reading Memorial High School and Old South Methodist Church

First Place in Lord's Day League Writing Contest for high school students:

The Lord's Day Is Your Day, Too!

Christians! Churchmen! Americans!
Observe me and keep me holy.
In this Twentieth Century, how desperately I need you —
your loyalty, protection, and, yes, your love.
Indeed, I need you!
But no less desperately do you need me.
Who am I?
I am the Lord's Day, the spirit of the sabbath.
I was created in the beginning by God and from the
beginning was blessed.
Because of me, Moses brought down from Mount Sinai
the fourth commandment:
"Remember the sabbath, to keep it holy."
I am different than other days.
I belong to God.
I am his day—and, yet—
I belong to you, too!
It was Jesus, the Master of Nazareth who said:
"The sabbath was made for man,
not man for the sabbath."
You see, God offers to the children of men
a day set apart —
Set apart to rest, to find peace, and to
worship him.
I am that day set apart!
I am the Lord's Day.
People . . . use me and keep me!
Use me —
to find rest from daily living by going to church —
not by staying at home,
to find happiness within your own heart —
not in crowded Sunday amusements,
to find peace in prayer —
not in a cocktail,
to find security in the Bible —
not in a bank book built on Sunday business, and
to worship God, your heavenly Father, with a full and
thankful heart.
Now—you, who worry over
home problems and business tensions,
civil liberties and local governments,
juvenile delinquency and social evils,
gather them up and take them to church.
God is the answer!
Trust Him.
Behind the power and majesty of God lies eternal love and understanding.
How do I know?
People . . . I have seen many centuries come and go and still I say —
God is "the same yesterday, and today, and forever."
Will you then now
honor me,
protect me, and
love me . . .
I, who am the Lord's Day?

—Pauline C. Webster

Television and Radio

(Photo courtesy of "Fort Worth Star-Telegram")

Bishop William C. Martin (right), resident Bishop of Dallas-Fort Worth Area, presents a "Certificate of Recognition" to Mr. and Mrs. O. C. Armstrong of Fort Worth, for their contribution to the production of RUN AWAY HOME.

A television series for children was recast to 1,400 people at the premiere showing of the introductory m, *Run Away Home,* at the First ethodist Church, Fort Worth, Texas, anuary 21. Bishop William C. Martin, sident Bishop of the Dallas-Fort orth Area, presided over the showg.

Run Away Home was produced by e children's departments of the Edirial and Local Church Divisions of e Board of Education and the Telesion, Radio and Film Commission The Methodist Church in coeration with the National Council Churches.

The television series, to consist of programs, will be the Methodist ntribution to Protestant programing for children. The series will be signed to interpret to children, in rms of their experience and underanding, the heart of the Christian ith.

The purpose of the January 21 owing of *Run Away Home* was to ustrate the format of the forthming programs in the series and to lp secure contributions for the proction of the series.

"The new series can be produced as on as World Service Special gifts e received, specifically designated for e Children's Television Special," said Dr. Harry C. Spencer, general secretary of the Television, Radio and Film Commission.

Times to Keep in Mind

Sundays, 6.45 A. M., "Religion in Action," on WCOP in Boston. A religious news program, with an accent on social action, regarding church activities in the Massachusetts Council of Churches.

Sundays, 10.30-11.00 A. M., "Broadway and Religion," over the CBS Television Network. A theatre-exploring series presented on "Look Up and Live," CBS Television's award-winning religious program, in cooperation with the National Council of Churches.

Trafco

The Rev. Daniel A. Thurston of the First Methodist Church in Holyoke, Mass., Secretary of the New England Conference, is the new chairman of the Television, Radio, and Film Commission of The Methodist Church for the New England Conference.

Contest

A radio and television scriptwriting contest in connection with plans for Christian Endeavor Week 1959 is being sponsored by the International Society of Christian Endeavor.

The competition is open to all writers. Scripts must be original and should be mailed to the ISCE at 1221 East Broad St., Columbus 16, Ohio, no later than April 1, 1958. All scripts submitted become the property of the International Society.

A prize of $10 will be awarded to the first place winner in each of the two categories of the contest—radio and television—and the winning scripts will be published as part of the 1959 Christian Endeavor Week Packet.

Scripts will be based on the 1959 Christian Endeavor Week Theme, "In the Household of God," using Ephesians 2: 19 as the key scripture and emphasizing churchmanship. Manuscripts should be prepared for a 15-minute program and written in approved style for radio or television, with all necessary instructions. They should be typewritten, double-spaced, on white 8½ x 11 inch paper with wide margins, and should be approximately eight pages in length (about 2,000 words).

Scripts will be judged on originality, clarity of thought, effectiveness in expressing Christian Endeavor principles and the basic concept of the 1959 Christian Endeavor Week theme, suitability for use, general content, and neatness of copy.

For additional details and samples of scripts used in previous years, write to the ISCE at the above address.

Keep Close Tab on Allowances

Methodist ministers and all other persons who have travel expense allowances, or who are reimbursed for such expenses, are advised to keep close tab on their expenditures during 1958.

The Internal Revenue Service has announced that future income tax returns will require classification of all reimbursed and out-of-pocket travel expenses. A special form, No. 2106, will be available to aid taxpayers properly itemize such expenses.

Expenses that must be classified include local travel expenses, as well as out-of-town expenditures and deductible automobile expenses.

Ministers and others who receive funds for automobile expenses, or who are reimbursed, must detail the cost of gas and oil, lubrication, washing, garage and parking fees, repairs, tires, etc.

The income tax rule on travel expenses has been in effect since 1921, but strict enforcement will begin with 1958 returns, a spokesman for the Internal Revenue Service warned.

Dilemma and Diplomacy

by William J. Cook
Field Director,
The Church Peace Union

There are four interrelated problems of grand strategy for the U.S. which will increasingly absorb our attention for the next few years. They are not new, but the resolution of them is increasingly imperative.

First from the standpoint of immediacy is space control. In the instruments for space mastery, the U.S. and Russia are far more nearly equal than the post-sputnik hysteria of the mass media and partisanly interested officialdom would indicate. It is this very fact of present approximate parity in an as yet unconquered field which offers the hope for development of effective agreements on space control.

The experience with the Baruch Plan for the control of atomic energy should have adequately demonstrated the principle that agreements on matters directly affecting the vital security of a nation are possible only between approximate equals. Such an equality probably exists now with the launching of Explorer, and will continue until one nation has in quantity production operational models of nuclear warhead-carrying ICBMs. But this time is so short—to be measured in months—that only a determined, urgent effort can beat the deadline. Once ICBMs are integrated into the security structure of a nation, they will probably be more difficult to place effective wraps on than nuclear weapons have proved to be.

Second on the list of major problems is that of military disengagement. Today the West and Russia face each other across a very strictly defined border in Europe, but a very loosely defined border in Asia, Africa, and the Middle East. The greatest danger of an accidental triggering of a final military war probably lies on the European line, where armed forces are in closest proximity. Such a situation is fraught with the tension that makes accidents easy. A central question, therefore, is the one of whether a carefully supervised mutual military withdrawal is in accord with the primary aims of the nations involved. Such a withdrawal might lead to a relaxation of tension, or a delusionary sense of the absence of tension. It might lead to a roll-back of Communist power from the satellite nations, or to a formalization of the "spheres of influence" of the two super-powers in that area.

This question of a military disengagement in Europe is best understood in the debate occasioned by George Kennan's Reith Lectures over BBC and replied to in press comments by Dean Acheson, whose recently published *Power and Diplomacy* is also valuable at this point. These two men start from an agreement on the basic importance of the German unification problem on the world scene, but proceed to almost diametrically opposed conclusions. As there is a great affinity between Mr. Dulles and Mr. Acheson at the point of approach to this problem, and as European opinion has tended to rally behind Mr. Kennan, we are seeing posed for the first time an effective alternative to the course of post-war U.S. foreign policy.

Third is the question of economic engagement. Russia is mounting an increasingly effective economic offensive of great brilliance, flexibility, and imaginativeness. This is being done at a time when the U.S., the "inventor" of this type of warfare, increasingly is abandoning such an offensive. The administration and informed observers have evidently become belatedly frightened over the juxtaposition of these two facts. They foresee now the possibility of a loss of U.S. power and security through a process of economic strangulation and a creeping isolation from the rest of the world.

The forces of "economizing" and of dependence on military might which have been encouraged by Democratic and Republican advocates alike are beginning to have a snowballing effect. A study of appropriation records on economic aid, military or otherwise, tell a tale of decreasing financial involvement and increasing withdrawal from the economic battlefield of the uncommitted nations of Africa and Asia. In an election year, Congressmen are faced with the impossibility of reconciling the contradictory demands of an economy-minded apathetic electorate and of our international responsibilities that call for a steady, long-term financial involvement in the betterment of peoples in the underdeveloped areas of the world.

Fourth in this galaxy of major issues is a question of long-range attitudes on the respective importance of Asia, Africa, the Middle East, and Europe. From long historic rootage this country has had an obvious answer to this question—we have, when the chips were down, chosen Europe every time. Perhaps the sharpest challenge to this orientation was made during World War II when Generals MacArthur and Marshall advocated different priorities. Actually, the outcome of this high-level debate was never seriously in doubt.

Historians of the future may well say that the U.S. shoved the U.S.S.R. through a backdoor into world supremacy by its failure to contain as effectively the Russian expansionist tendencies in other world areas as we did in Europe. This failure stems more from a weakness in our sense of the growing importance of these areas than from even the current poverty of creative thinking in regard to a positive policy for two-thirds of the world's population. Our vision has been limited by recognized and unrecognized racial prejudice to the extent that we make the conscious selection of actions that ascribe more "worth" to Europe than other areas. It is more than strategic military requirements that cause us to do this—and this great issue will not be resolved until we have taken a closer look at our own innermost reasons for emphasizing Europe over Africa, Asia and the Middle East.

The Christian will inform himself on these basic issues. And in wrestling with them in Christian conscience, he may develop a system of value priorities that will prove helpful in meeting more specific questions. Involved in these four basic issues are all the subsidiary questions we wrangle about: All-out nuclear war or limited war; liberation or spheres of influence; economic assistance to buy friends or to meet the demands of conscience; recognition of China or maintenance of the status-quo in the Pacific; negotiation with Russia or a "they can't be trusted" stance. Our attitudes on these four basic issues, if they are informed by Christian insight coupled with a firm grasp of the factors in each situation, may determine the future of civilization over the next fifty to one hundred years.

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Smokestacks and Steeples

by Clair M. Cook
Executive Director
Religion and Labor Foundation

"Ministers Urged to Plan Union." That's what the headline in the *Columbus Dispatch* said. I looked at it, did a double-take, and picked up the paper from the newsstand.

"A labor union official has urged ministers to organize their own union," the front-page item began. This, it said, was what Orville Jones, former minister and seminary professor and in recent years director of education and research for the Ohio CIO Council, had told 600 ministers in a national meeting of the new United Church of Christ here. The account continued:

" 'Ministers ought to have a union,' Jones said. 'They would gain more respect and it would provide some procedure for airing grievances.' "

Irresponsible Journalism

If you had been with me at that meeting the previous day, you would doubtless have felt as shocked as I did. For this, I submit, was quite irresponsible journalism. I could only conclude that the meeting was covered by a cub reporter or some other person unqualified to report properly on an important church meeting; or else it was a deliberate effort to be sensational. I talked with Orville about it later on the phone, and his reaction was similar.

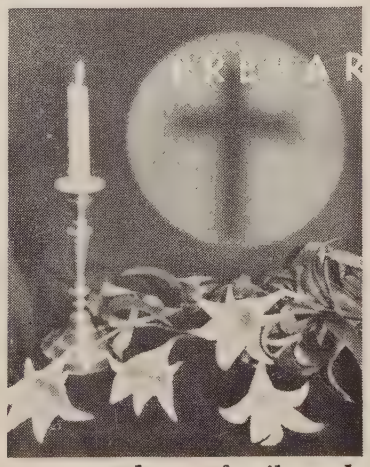
Not that what was reported was inaccurate, so far as the words and the general sense of what he said was concerned. But, it seems to me, no reporter should take a few remarks by one member of a five-man discussion panel, thrown out in a spirit of levity which all present recognized as a jocular lightening of a serious hour and a half of presentation and discussion, and play them up without the crack of a smile as though made in dead earnest. It is no wonder that a speaker the next day, asked a question about the NAACP, declined to answer by saying, "I do not care to comment on a private organization."

No adequate reporter could have missed the tongue-in-cheek quality of Mr. Jones' remarks, nor the ripple of amusement that ran over the ministers, gathered from 44 states. Nor was it fair journalism not even to mention the fine half-hour paper, scholarly and meaty—perhaps too much so for our unknown reporter—on which the panel discussion was based. Dr. George D. Kelsey, professor of Christian ethics at Drew Theological Seminary, had given an excellent interpretation of the theme, "The Meaning of Vocation in Urban Culture." Yet the account did not even mention his name, nor state the theme of the session. Dr. Kelsey, incidentally, is one of the few Negro professors teaching in a "white" theological school.

Church Concern for the City

In this, the first national convocation of the United Church of Christ since the Congregational Christian and Evangelical and Reformed churches merged last year—each itself the result of earlier mergers—there has been a great deal of concern for the church in the city and its members' way of life. The "city church problem," youth in the city, race relations, entertainment and recreation, work life, pressures on executives—these were considered in the two-and-a-half-day "National Convocation on the City Church." In an unusual technique, they witnessed two commercial movies dealing with city problems in special showings at a nearby theater—"The Man in the Gray Flannel Suit" and the Sinatra movie, "The Man with the Golden Arm," a discussion of which was led by the film's author.

Like the Methodists, the United Church and many others are concerned about urban-industrial life. And although they may never seek an AFL-CIO charter, many ministers want to know the worker's problems.



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Along the Asbury Trail in New England

by John Rex Shepler

Hallowell, Maine

When Bishop Asbury conducted the session of the New England Conference at Monmouth, Maine, in July, 1802, he announced the formation of the Hallowell Circuit, to include all the territory on both sides of the Kennebec from Gardiner to Skowhegan. Previously the entire length of the river had been known as the Kennebec Circuit.

Earlier in 1802 Epaphras Kibby had succeeded in forming a Methodist society in the town. As a result of a revival in Monmouth he had accepted an invitation to preach in Hallowell. He procured a schoolhouse and had a large congregation, but as no interest was shown after the service, he rode back to Augusta determined not to return. To his surprise a man spoke to him following a preaching service in Augusta, entreating him with tears to come again to Hallowell. Kibby made an appointment for four weeks afterward, and when he came, had a crowded house, and a flood of invitations to hospitable homes. Visiting from house to house, he found nearly every family under conviction. A revival broke out, and soon a Methodist society was organized.

The first two persons who asked for prayers in this revival were Mr. and Mrs. Charles Cox, who shortly afterward presented their identical twin sons, Melville and Gershom, to Mr. Kibby for baptism. Both boys later became ministers. Melville joined the New England Conference at its session at Bath, Maine, in 1822. Because of frail health he eventually went south, and it was as a member of the Virginia Conference that he volunteered for service in Liberia. Arriving in Liberia in March, 1833, he became the first Methodist missionary to the continent of Africa. His famous words, "Let a thousand fall before Africa be given up," are the epitaph for his brief but inspiring ministry. The words are inscribed on the Cox Memorial window in the front of the home church in Hallowell. This stately building, the Cox Memorial Methodist Church, was erected in 1826 during Cox's own lifetime. In his recent tour of Methodist stations in Africa, Bishop John Wesley Lord stood on the spot which is depicted in the window, where Cox is preaching to his African friends.

The twin brother, Gershom Cox, was a Methodist preacher for fifty years, and lived to be eighty years old. In furnishing his picture to the New England Methodist Historical Society, Mr. Cox remarked humorously that he was not submitting the picture for its beauty. As a matter of fact, it recalls the appearance of P. T. Barnum. Jacob Sleeper, the princely Methodist layman, made Gershom Cox his special charge, and saw to it that he wanted for nothing in his later years.

When Jesse Lee explored the Province of Maine in 1793 to determine the location for his first circuit, Hallowell was the place from which he toured the Kennebec region. He preached here on October 13 of that year, and here he wrote a letter to John Attwill of Lynn, the only letter in Lee's handwriting which is still preserved in this area.

In the summer of 1803 the Methodists of the Hallowell Circuit erected a meeting-house on Bowman's Point, which is within the present boundaries of Gardiner. The house was built with rafters and timbers as heavy as if for ship construction. Rough board seats made the pews, and a wide gallery encircled the inside walls. The windows were arranged in two stories. In winter the worshippers brought iron kettles filled with hot coals to enable them to withstand the cold. In this building the New England Conference met in 1818, with Bishop George presiding. On Sunday he preached a thrilling discourse on eternity. The young Melville Cox was in the audience, wishing for some one to lead him to the altar, but leaving the meeting still burdened with his sins.

The minutes of the quarterly meetings of the Hallowell circuit from 1808 to 1820 have been preserved, and represent one of the choice documents of early New England Methodist history. Among the interesting data contained there is the quarterly meeting attendance record for Moses Springer in 1816-17, closing with the entry, "D. at sea." On the next page is the record, "Voted to choose Brother Moses Springer Jr. Steward in room of his father." But happily enough, Moses Springer returns to the record in 1818, along with his son, and lived another dozen years. Apparently his ship had been badly delayed, but not lost. He was a master mariner, a shipbuilder, and a life-long leader in the Methodist society.

From 1815 on these records describe a unique means of raising money to help with the preacher's salary, namely, a sheep fund. The profits from the raising of certain sheep held by various members went into this fund, and one of the members was regularly appointed as agent to see that the money was collected when due.

The early history of the Methodist churches of Augusta, Hallowell, and Gardiner is identical, all belonging to Hallowell Circuit until 1826, when Gardiner was set apart as a separate charge; Augusta was made a station appointment two years later.

The church buildings of the three societies likewise have a similar history. The Hallowell building dates from 1826, and those at Gardiner and Augusta both from 1828. Each one was erected first as a one-room meeting-house, being remodelled in several stages through the years by raising the building to put vestries underneath, and by adding a spire. The faithful maintenance of these historic buildings by strong, loyal congregations gives each one today a good working plant with modern facilities, yet incorporating the style and atmosphere of a proud history.

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Photo: James A. Jones

HER POETRY BRINGS COMFORT TO MANY—Mrs. Lois Grant Palches of Centerville on Cape Cod whose verses have been read by men and women from all walks of life, the nation over.

Last Christmas a slender, white-aired woman with an incongruously outhful, unlined face read a collec-on of her poems to prisoners at the arnstable House of Correction.

For Mrs. Lois Grant Palches, of enterville, Mass., wife of the Rev. eter Palches, chaplain of the insti-ution and hospital chaplain serving e Cape Cod Council of Churches, the xperience was not at all unusual.

Her verses have the same homespun, niversal quality as that penned by e late Edgar A. Guest. She has read em to audiences that stretch from ast to coast. In January, she began er fourth cross-country tour, speak-ng in churches, colleges and high chools in all parts of the country.

To the unfortunate men and women in institutions her poems have a comforting quality. After her appearance at the Cape Cod correctional institution a hardened repeater wrote her a letter of appreciation.

He mentioned in particular a poem called "Heartbreak."

"Hearts break so silently—
As silently as stars come out at night,
As snow that falls upon a frigid earth,
As tears running along a woman's cheek.

No leaping as with gladness
No thumping as with eagerness,
No pounding as the heart pounds with anticipation,
Only the quiet pain of despair.
Silently hearts break.
Whoever says silence is golden
Does not remember the silence
Of a breaking heart."

But for young ministers, she has an almost maternal concern and affection, probably due to heredity and experience.

Her great-grandfather and mother migrated from Georgia to the mountains of Alabama before the Civil War because they did not approve of slavery.

Because there were no schools her great-grandmother taught the 15 children. Her only textbook was the bible. As the result of her teaching methods all eight boys became ministers in Methodist and Baptist churches. Most of the girls married ministers too.

"My great-grandmother probably mothered more ministers and the fathers and mothers of ministers than any other woman in the United States," she believes.

Mrs. Palches was born in a parsonage in Iowa, one of six children of the Rev. and Mrs. A. R. Grant. One of her brothers is Bishop A. Raymond Grant of the Portland, Ore., area, a graduate of the School of Theology of Boston University, Class of 1926. Her husband is a graduate of the same school.

Her younger sister Evelyn is the wife of Dr. Paul E. Johnson of Boston University School of Theology. Her daughter Katherine married the Rev. Leroy W. Yolton. She is a graduate of the College of Liberal Arts of Boston University, Class of 1952. Her son Peter is associated with a bank in California.

Since 1941 her readings in Marsh Chapel of Boston University have been events of considerable importance to students at the School of Theology.

These students now have churches of their own in many parts of the United States. She meets many of them during her cross-country tours.

She is concerned with the multiplicity of their tasks. One of her lighter poems which strikes a sympathetic chord in the hearts of many young ministers is called "Some Folks Were Lucky":

"It must have been easy back in the old days when a minister
Had only the bible to tell him what was sin and what was sinister.
Nowadays a knowledge of Freud and Adler helps him to X-Ray a sinner's mind.

(Continued on page 36)

To ferret out whatever indiscretion there is to find.

Then there were only the breakings of the ten commandments to uncover

While now there are the myriads of complexes to discover.

And even complexes aren't as simple as they were when first to be had

When there were only a few (including the worst to be had).

I have a feeling that it's a good thing some folks I know, still alive, had their souls saved once and for all back there in the good old days when a minister

Had only the bible to tell him what was sin and what was sinister."

Mrs. Palches believes that the task of young ministers today is much more complicated than in the day of their fathers and their grandfathers.

In the old days, she points out, ministerial duties consisted largely in preaching, making pastoral calls and of officiating at weddings, funerals and at baptisms.

Today, the larger churches conduct seven-day programs that call for large staffs of specialists in the field of religious education and of youth work.

The smaller churches, with only one minister to carry on the work, want everything that the big churches have. Naturally he must attempt to be many men in one. He must be in addition to his purely ministerial duties, an administrator, a psychologist and a fund-raiser. In addition, in many cases he must serve on various boards and commissions with duties that take him frequently away from his own parish.

She believes that the young minister is faced with the danger of losing his religious sensitive insights because of the mass of administrative detail with which he must cope.

Mrs. Palches began writing verse at the tender age of 13.

Inspiration for many of her poems came from her various experiences as the wife of a minister. In one parish she recalls the death of a man, who unfortunately, was blessed with few if any redeeming qualities.

In due time he died. The day after the funeral the widow wore a radiant countenance. Mrs. Palches wrote the quatrain: "Thumbnail Sketch Of A Marriage."

"After several decades of connubial existence,
His the domination, hers the non-resistance,
Fate took a happy and unique direction—
He did the dying and she the resurrection."

For her lighter verse she frequently uses the pen name; "Osa True."

Her verse "Sliver of Truth," goes:

"The solemn saints discourage
Many folks from being good,
While the gaiety of sinners
Makes more converts than it should."

Another; "Sleight-of-Hand."

"Time is
A magician
Pulling a white rabbit
Called Fame out of the black hat
Disgrace."

And; "Have Courage, Dreamers."

"Have courage dreamers, though your hearts are torn
Because your dreams are not just now received.

"New worlds, like children, never can be born
As fast or with such joy as they're conceived.

"Let us remember, planning heaven or earth,
That larger dreams require a crueler birth."

And the very feminine lines; "Statement."

"Love is no savings bank, dear,
But rather a checking account.
By keeping the heart full of love
No check can deplete the amount.

"But today, oh, your look was so cold
And you spoke such a quick, chilling word.
Have you made no deposits of late?
Has an overdraft, darling, occurred?"

Her definition of poetry is "philosophy in rhythm," the expression of a personal philosophy of life, love and death, expressed in a variety of moods.

"Poetry is a beauty parlor into which the common, everyday experiences of life are thrown to receive the glamor treatment," she believes.

Her three books of verse have had an unusually large sale. Her most recent volume "The Heart A Pendulum."

Persons

THE REV. MONT M. THORNBERG is serving as interim pastor at the Quinsigamond Methodist Church, Worcester, Mass.

•

THE REV. OLIVER W. BELL, minister of the Wesley Methodist Church, Bath, Maine, recently received a citation for outstanding contribution to the progress and civic improvement of the Bath area and its citizens from the Bath Area Chamber of Commerce.

•

THE REV. NORMAN RAISON has returned from a hospital in Worcester, Mass., to his home in Uxbridge where he is confined to a wheelchair.

•

THE REV. WALLACE E. HAYES has been appointed Hospital Chaplain by the Natick Council of Churches, Natick, Mass. He has also been selected by the selectmen of the town to be chairman of Brotherhood Week.

•

STANLEY WHITAKER THOMAS, son of the late Hayward S. Thomas of the Maine Conference and grandson of George E. Whitaker, former publisher of ZIONS HERALD, has recently become the director of the Idaho Institute of Christian Education on the campus of the Idaho State University.

•

CAROLYN RUTH DUVALL, daughter of the Rev. William H. Duvall, Quincy, Mass., was united in marriage to WARREN HENRY SEARFOSS, JR., of South Williamsport, Pa., on December 21, 1957, at the Atlantic Methodist Church, Quincy, Mass. The Rev. Mr. Duvall officiated.

•

The following Methodists have been elected to the staff of the Connecticut Council of Churches: THE REV. SIMON P. MONTGOMERY, THE REV. JACK GRENFELL, PROFESSOR EDNA M. BAXTER, DANIEL KRAFT, MRS. RICHARD S. PARKER, MRS. BRUCE FISHER, THE REV. RICHARD S. PARKER, THE REV. EDWARD EGAN, DR. LOYD WORLEY.

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The Higher Call

THE REV. ARCHIVER J. STRAIT, , executive secretary and Director *Advance* since 1955, died at the elrose Hospital on Jan. 14 after a ries of coronary attacks.

His death brought grief to his host friends in the New England Conerence of the Methodist Church. His ncompromising stand on issues of rinciple, his ability to accomplish a rodigious amount of work and his entle humor, all worked together to ake men love him.

More than almost anyone else, he as responsible for the building of a umber of new churches. He initiated he work of building the new church Lexington, the first Methodist Soiety organized in this area in a peiod of 30 years.

The Rev. H. Daniel Hawver, superntendent of the Boston District and ne of his close personal friends said f him, "He always put the best posible construction on the worst acions. His thought was always posive and never negative."

Born in Wolcott, N. Y., Oct. 20, 891, he first attended the Moody Bible Institute before transferring to Northwestern University in Chicago, ll., where he obtained his A.B. degree n 1916. He attended the graduate chool at Harvard University on a cholarship, majoring in American istory. After receiving his M.A. deree he attended Harvard Divinity School and trained for the ministry.

He was admitted to the New England Conference on trial in 1920 and to full membership in 1922. He served as pastor of the Newton Lower Falls Church from 1918 through 1921 and at the Calvary Church in Arlington from 1921 to 1925. He was credited with building up and greatly strengthening the Arlington Church during his pastorate there.

From 1935 through 1948 he was pastor of the College Avenue Church in Somerville. He served as superintendent of the Lynn district from 1949-1954.

In 1955 he was named as executive secretary of the Conference Board of Missions and Director of *Advance*. He was a member of the Somerville Lodge of Masons.

He is survived by his wife, Mrs. Ruth Kirkbride Strait; a son, the Rev. Edmund R. Strait, pastor of the Congregational Church at Green's Farms, Westport, Conn.; and two daughters, Mrs. C. Edward Parker of Lexington and Mrs. Donald B. Smith of Danvers.

Funeral services were held at the College Avenue Church in Somerville, on Jan. 17, at 2 P. M., with Bishop John Wesley Lord as the preacher. The services were conducted by the Rev. Guy H. Wayne, pastor of the church. Dr. Strait's son, the Rev. Edmund R. Strait, gave the prayer. Dr. Hawver gave the prayer at the committal service at Puritan Lawn Memorial Cemetery at West Peabody.

•

Florence L. Nichols, 92, February 4 in Concord, Mass. Memorial service on February 7. Formerly of Lynn and Reading. Recent resident of the Home for Aged Methodist Women at Concord, Mass. Was a missionary in India under the Woman's Foreign Missionary Society. Connected with Isabella Thoburn College, Lucknow, India.

•

The Rev. Roger E. Thompson, February 5 in Wauwatosa, Wis. Retired member of the New Hampshire Conference. Funeral was held February 10, Franklin, N. H.

•

The Rev. Dr. Milton Butler Pratt, 92, January 8 in St. Petersburg, Florida. A Methodist minister for more than fifty years, he was the fourth generation of Methodist preachers. He studied at Boston University and was later given the D.D. degree. He held his first charge in 1887 at West Scarborough, Maine. He also held churches in North Andover and Lynn, Mass.

After serving churches in Ohio and New York he retired in 1934. For two years he was superintendent of the Buffalo District in the Genessee Conference.

•

Mrs. Alice Gertrude Tirrell, 92, in Malden, Mass., on February 1. She was the widow of the Rev. Arthur Wells Tirrell of the New England Conference who died at the age of 33 on December 19, 1891. She was always active in the Robinson Church, where the funeral was held on February 4.

•

Mrs. J. Franklin Knotts on February 3 in Reading, Mass. She survived her husband less than four months. She was an active worker in Trinity Church, West Medford. She was married to Dr. Knotts in the summer of 1947.

NOTICE OF ANNUAL MEETING

of the Preachers' Aid Society of the New England Annual Conference of the Methodist Church

The annual meeting of the Preachers' Aid Society of the New England Annual Conference of the Methodist Church, at which corporators, annual donors and life donors may be present, will be held in the Directors' Room of the Day Trust branch of the Merchants National Bank, first floor, 111 Devonshire Street, Boston, Massachusetts, at 3.00 P. M. on Monday, the thirty-first day of March, 1958, for the purpose of the election of officers and corporators for the ensuing year; acting on the reports presented; and for the transaction of any other business which may properly come before the meeting.

JOHN A. PLUMMER
Secretary

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Calendar Clippings

Sunday Morning Prayer

God, I need your help this morning,
  There's a class of youngsters waiting in the church for me;
The baffling, half-grown ones — each lad and lass
  Abrim with strange and restless energy;
The boy who clowns or lounges in his chair
  Can work creatively, with skill and care;
    Direct me, God.

They need a cause to set their souls afire,
  They need a path to set their feet upon;
My words may give the challenge they desire,
  And as I teach the counsels of thy Son,
Oh, let me help their questing feet to find
  Thy narrow path of service to mankind.
    Speak through me, God.

Now for an hour, their lives are in my hand,
  My print can last unto eternity,
And mine the power to help them understand
  The happiness of one who walks with Thee:
What mighty duty! With what pride and fear
  I pause this moment at the threshold here!
    Go with me, God.

—Margaret C. Anderson

From: "The Carillon"
Trinity Methodist Church
Springfield, Mass.

The Indoor Sport's Code:

Never Martyrdom shall I seek
Never Sarcasm shall I speak
Never Ingratitude shall I show
Never Discontented shall I grow
Never Sympathy shall I desire
Never Self-pity shall I acquire
Never Unhappiness shall I spread
Never Tears of Remorse shall I shed
Never Sorrow shall I sing
Never to Selfishness shall I cling
Never Criticism shall I write
Never of God shall I lose sight.

Has It Occurred to You . . .

Even a mosquito doesn't get a slap on the back until he starts working.

The best place to put your troubles is in your pocket—the one with a hole in it.

A lot of trouble in this world is caused by combining a narrow mind with a wide mouth.

How much better this world would be if we would let Opportunity do all the knocking.

Why worry about who's boss at your house? You will be happier if you never find out.

It may be surprising to find that heights may be attained merely by remaining on the level.

From: "The Marksman"
St. Mark's Methodist Church
Brookline, Mass.

What Is Peace?

What is peace? I asked a Chinese lad,
And he, in answer, lifted up his empty bowl.
"It's rice," he said, "enough for all."
"What is peace?" I asked a Japanese.
"Its quiet safety with the blue sky overhead
And a place to sleep when the stars are out—
A place to sleep and have no fear."
"What is peace?" asked the Filipino,
Then quickly answered, "Peace
Is work to do to earn your bread—
Bread and clothes to wear."
"Peace is home and family about,"
The Polish child spoke quickly,
And the French child nodded twice and said,
"It's food and warmth and school and church.
It's fun and laughter,
Softly spoken word of love."
What is peace? I asked of all the world.
The answer came,
"Peace is love—love for all mankind."

From: Wesley Methodist Church
Springfield, Mass.

How Not to Get Work Done

1. Profess not to have the answer. This lets you out of having any.

2. Say we must not move too rapidly. This omits the necessity of getting started.

3. Say that the problem cannot be separated from other problems. Therefore, it cannot be solved until all other problems are solved.

4. State in conclusion that you have all clarified your thinking. This obscures the fact that nothing has been done.

5. Point out how the deepest minds have struggled with the same problem. This implies that it does you credit to have thought of it.

6. In closing the meeting, thank the problem. It has stimulated the discussion and challenged our inventiveness. We may have wasted two good hours. But the problem should get a medal!

—*The Methodist Layman*

From: "The Christian Visitor"
Lake Shore Park Methodist Church
East Lynn, Mass.

Bookcase

Christ's Theory and Resurrection ower, Harry E. Ward, Greenwich Book ublishers, Inc., 489 Fifth Ave., New ork 17, N. Y., 77 pages, $2.50. Pre- ents Jesus as the answer to the many hallenges and questions that are roubling our Atomic age, concentrating n His theory of relativity with refer- nce to his the spiritual realm and on the econd Coming and circumstances ac- ompanying it.

The Man Who Feared A Bargain, arold Goad Newsham, Abingdon Press, ashville 2, Tenn., 125 pages, $2.00. The tle stems from David's insisting upon aying for the property on which the ord commanded him to build an altar. We will not be faced with the tempta- on of getting something for nothing if e give our whole self in Christian love," e author points out. Other similar lustrations of the relevance of the criptures to problems of contemporary imes are given.

The Fourth "R" in American Educa- ion, Renwick Harper, author-publisher, 12 Grant Building, Pittsburgh 19, Pa., 02 pages, $2.00. Stresses the need for oral and spiritual training of American outh in the public schools and institu- ions of higher learning of the United tates.

Love and Conflict, Gibson Winter, oubleday & Company, Inc., 575 Madison ve., New York 22, N. Y., 191 pages, 3.50. An attempt to understand the trains within the family today caused y the contrast between the tendency in an to be preoccupied with the achieve- ent of intimate relationships in the ome and his entanglement in a multi- licity of impersonal dealings outside the ome.

Frontier Bishop, Worth Marion Tippy, bingdon Press, Nashville 2, Tenn., 201 ages, $3.50. The life and times of obert Richford Roberts. An absorbing ccount of a colorful and vigorous in- ividual, as well as an important con- ribution to our understanding of the ole of the Protestant churches in the estward expansion of the United tates.

Stories of our National Songs, Ernest . Emurian, W. A. Wilde Company, 131 larendon St., Boston, Mass., 108 pages, 2.00. A fascinating history of the tunes nd poems of America, America The eautiful, The Battle Hymn Of The Re- ublic, and The Star Spangled Banner.

Egypt in Biblical Prophecy, Wilbur M. mith, W. A. Wilde Company, 131 Clar- ndon St., Boston, Mass., 245 pages, 3.50. A comprehensive presentation of he subject of Egypt in Biblical prophecy, including a discussion of the general subject of the geography of Biblical prophecy, a chapter on Egypt in the history of the Hebrew people, a summary of the theory that the great Pyramid of Gizeh contains prophetic teachings, a consideration of the prophecies themselves, and concluding with a chapter on Egypt in the prophetic literature and missionary literature of the nineteenth century.

Wesley Orders of Common Prayer, Edward C. Hobbs, Editor, The Methodist Student Movement, P. O. Box 871, Nashville 2, Tenn., 101 pages, $1.00. A reproduction of Wesley's services for Sunday, including Morning Prayer, Evening Prayer, and Holy Communion.

History of Methodist Missions, Volume Three: Widening Horizons, 1845-95, Wade Crawford Barclay, The Board of Missions of The Methodist Church, 150 Fifth Ave., N. Y. 11, N. Y., 1,060 pages, $4.50. A reference work with intent of bringing to the ministry and laity of the Church a measure of clearer realization of the tremendous scope and difficulty of the Christian missionary task, and a challenge to deeper consecration and greater effort toward its fulfillment. Deals with the changing structure of society, the Church in a changed society, the Church facing its missionary task, the nature and scope of domestic missions, and the expanding program of foreign missions.

Pictorial History of Protestantism, Vergilius Ferm, Philosophical Library, N. Y. 16, N. Y., 360 pages, $10.00. From Luther to the present day—a vivid and complete compilation of etchings, drawings, lithographs, paintings, maps and photographs depicting the 500-year history of Protestantism and related denominations. Accompanied by verbal history. Among others are portrayals of Luther's encounter with the Emperor of The Holy Roman Empire at Worms, Pope Leo X at the time of the planning of St. Peter's and a rare 16th Century map of Rome, and the establishment of the World Council of Churches.

Run Sammy Run, S. S. Lappin, The Bethany Press, Box 179, St. Louis 3, Mo., 224 pages, $3. A semi-autobiography of a minister's unconventional yet dedicated pilgrimage through the decades. Circumstances compelled the author to take other than the usual course of life, leading him to unexpected richness of experience.

The Church Faces the Isms, Arnold B. Rhodes, Editor, Abingdon Press, 210-8th Ave. S., Nashville, Tenn., 291 pages, $4.50. A comprehensive survey by members of the faculty of Louisville Presbyterian Seminary. Isms covered include fundamentalism, Adventism, Judaism, Roman Catholicism, ecumenism, healing sects, fascism, naturalism, scientism, and secularism, in addition to others of Biblical, cultural, and both Biblical and cultural nature. Includes a brief history of each ism, a statement of its characteristic features, and evaluations—both positive and negative.

"I'LL TRADE YOU A GOOD SERMON ON TITHING FOR ONE ON GOSSIPING"

BIBLE CLUE PUZZLE

by

W. P. Keasbey

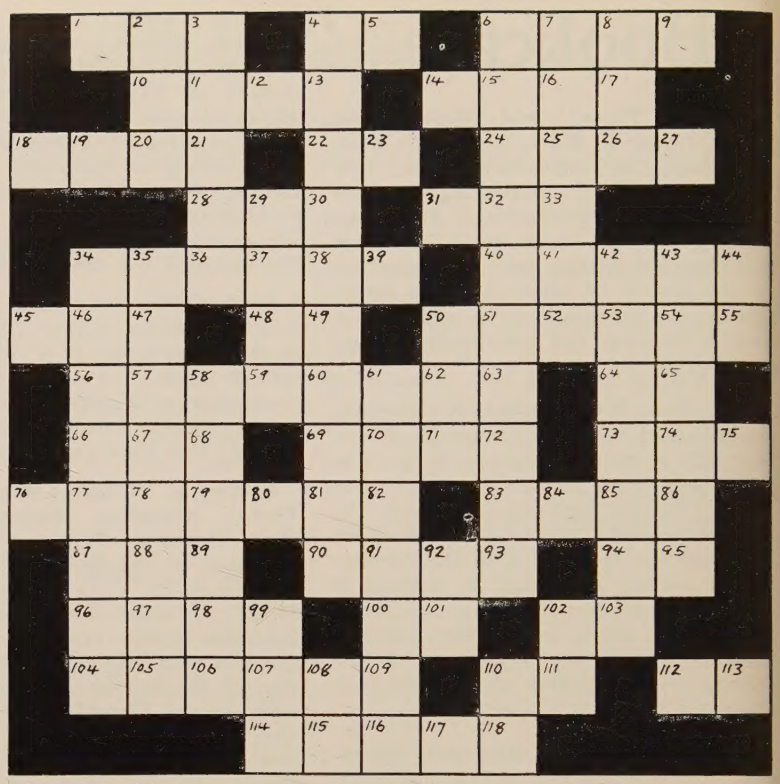
INSTRUCTIONS

To solve the puzzles, fill in the missing words in the Scripture clues. Under each letter of these words you will find a number. Write each letter in the square in the diagram which contains the same number as the letter. When you have written all the letters in their proper places, you will be able to read a memory verse of Scripture.

The Scripture references are taken from the King James Version of the Bible.

Answer for last month:

And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. (Ezek. 34: 26)



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NO. 2

HOW TO PRAY

Number 2

1 Humble yourselves therefore under the mighty .... of God, that he may exalt you in due
88 45 21 3
....: (I Pet. 5: 6)
36 91 17 72

2 Better is it that thou ....
110 4 84 32 92 9 105 28 47
not vow, than that thou shouldest vow and not .... (Eccl. 5: 5)
24 1 89

3 Thou shalt also be a .... of
83 39 60 40 11
.... in the hand of the Lord, and a
79 58 111 25 68
.... diadem in the hand of thy God.
116 31 27 100 59 (Isa. 62: 3)

4 Also, O Judah, he hath set an ....
41 7 46 53 108 6 117
for thee, ... I returned the captivity of
18 67 114 78
.... people. (Hos. 6: 11)
82 22

5 Can two .... together, except ....
61 115 93 76 87 56 23 75
be agreed? (Amos 3: 3)

6 Your words have been stout against me,
.... the Lord. Yet ye say, What
101 29 42 73 50
.... we spoken so much against thee?
118 57 107 20 (Mal. 3: 13)

7 For the hope .... is laid up for you in
90 104 8 43 74
heaven, whereof ye heard .... in the
64 95 34 13 33 99
word of the truth of the gospel; (Col. 1: 5)

8 And am no more worthy to .... called thy son:
94 16
make me as .... of thy hired servants.
81 49 51 (Luke 15: 19)

9 For, lo, I will make thee small among the
...., and despised among men.
44 5 26 12 19 86 113 (Jer. 49: 15)

10 . . . But God .... it unto good, to bring
85 54 106 69 14 (Gen. 50: 20)
to pass, as it is this day, to save much people alive.

11 And it came to pass the day after, that he went into a city called ....; . . . (Luke 7: 11)
98 35 48 109

12 . . . Were There not ten cleansed? but where are the
....? (Luke 17: 17)
55 112 2 65

13 . . . I will .... of thee, and declare
96 62 71 52 103 80
thou unto me. (Job 42: 4)

14 . . . And they fled before the men of .... (Josh.
70 77 7: 4)

15 And he said, All these have I kept from my
.... up. (Luke 18: 21)
30 97 10 66 37

16 That he may withdraw man from his purpose, and
.... pride from man. (Job 33: 17)
15 102 63 38

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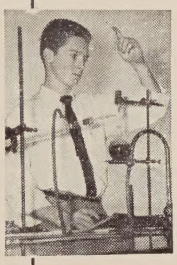

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